

Shri Hari:

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Shreemad Bhaagawata

- Sinhavalokan -



Pradarshak : Navneetpriya Shastri
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"Namo Bhagwate Tasmii
Krushnayaaadbhut Karmane |
Roopanaam vibhedena
Jagat kreedati yo yatah: ||"



Shri Hari:

"Brahmavaaden Krushne Buddhirvidhiyataam"

Shreemad Bhaagawata

Sinhavalokan

: Pradarshak :

Bhaagwratratna, Bhaagwachhastranishnaat,
Bhagwatbhushan

Navneetpriya Shastri

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Shri Hari:

Prakashan-Prakash

A preface on this illuminating publication :

We see this universe around us ! It is diverse, it is plentiful, it has opposites too! Whatever is present in this universe, there is someone who has made it; it has some means, support and purpose. A house has its makers, architects-engineers-carpenters-masons etc; it has its supports- foundations etc; it has bricks, cement, iron, wood etc. as means. The purpose is to reside in it, with the motive of attaining joy, peace, happiness etc. Such a house belongs to its owner! Similarly, this universe which can be seen, heard & experienced does have its own Maker. An ordinary person makes an ordinary house. The creator of this universe, house of all forms of life is extraordinary, is ingenious ! His strength, His knowledge, intellect & understanding too are extraordinary. There is only one architect-engineer-mason-carpenter

of this universal house. He alone is its foundation and support. He Himself is the means like iron-bricks-cement-wood ! Its owner too is only one! The purpose behind creating the universe is joy! The purpose of joy is joy itself with which He gives peace, delight & happiness to the universe.

Everybody is not intimate or acquainted with Him; not even the ordinary. The Vedas help make His acquaintance & gain His intimacy, the "Bramha", the Supreme Self. The Geeta provides a clear understanding about Him, as the 'Parmatma' - one who resides in all, one who is the Supreme Soul. He is described as 'Aanandmay' - the source of joy & joy itself in the Brahmasutras. He is known as Bhagwan in the Puranas. In the *Shreemad Bhaagawata* He is known as Shri Krushna, God Himself! These are the various different names of that One, undivided Essence (Tatva). He can be known entirely by the *Shreemad Bhaagawata*.

The *Shreemad Bhaagawata* & its Katha contains an ordered synthesis of this universe

- its creator - His strengths - potentials - actions, of people & life residing in this universe, their actions for gaining peace, delight & happiness. The *Shreemad Bhaagawata* reveals that concealed ultimate knowledge of God's own mystery ! Wherein the great importance of God is clearly portrayed. It shows the right & true path in & of life to all the faithful residing in this world. It is the royal road for success. The *Shreemad Bhaagawata* with its intellectual revolution removes all illusions & false notions of those (day)-dreaming about happiness or those repeatedly drowning in sorrow, and makes them ecstatic. In various cities & towns of India and abroad, such activities of the *Bhaagawata Parivaar* go on. Children-youths-aged men-women, very well & ordinarily educated, all take its advantage with joy. According to the path of Mahaprabhuji Shri Vallabhacharyaji, & the *Bhaagawata*, they try to know & experience God. Further, zeal & enthusiasm are observed in all as its result.

By the grace & wish of God, in the Katha for youth in Mumbai, for their inspiration & thought about this beneficial way of life, this small booklet took form. By this "*Shreemad Bhaagawata Sinhavalahan*," even those living like helpless-pitiable-dependents, can awaken their sattwa- (being, existence, virtue, excellence, strength), be fearless & determined like the majestic lion, be intransigent in singing the glories of God with Krushna-Seva, Krushna-Katha in this Bhagwad-bhajan, experience & live with joy - this is its intention ! The Avalokan - observation of the lion is brief and essential (in its purpose); similarly in this booklet, the review here is brief and necessary. Further, additional knowledge can be had from :

- ♦ *Shreemad Bhaagawata Rasasvad*
- ♦ *Shreemad Bhaagawata maan* - Adbhut Vigyaan Vihaar, & English translation, The wonderous scientific profile of divine Leela in the *Shreemad Bhaagawata*.
- ♦ Pushti Pulin

- ♦ Geeta Gunjan etc.

In their base, foundation or root-cause are the ultimate works of Mahaprabhuji, Shri Vallabhacharyaji :

- ♦ Tatvaarthdeep nibandh
- ♦ Shri Subodhiniji etc.

After a quick observation by the lion, he acts (hunts); similarly, after this booklet; may everybody's inclination & activity increase for the above mentioned basic texts - such is my auspicious desire ! A humble request & appeal to all intellectuals to let me know if anything here seems improper. In the modern way, for the propogation & usage of this booklet among the youth, I thought about its Hindi & English translations. To explain or teach our own scripture in English to Indians is sad; is surely not a fact to be proud of, yet according to the present time, circumstances & country, it is passable in serving a purpose. God had already kept everything ready. Our own Chi. Dr. Anurag Gumashta of "*Shreemad Bhaagawata Parivaar*" (Baroda), has sincerely devotedly translated them. In this endeavour

& proof-checking he got the wholehearted cooperation Chi. Vinita Patil. My auspicious hearty blessings to both of them! The proof-reading in Gujarati & other seva was naturally done by my own Chi. Sou. Darshana Priteshbahi Shah (Dhabu) of the "Shreemad Bhaagawata Parivaar (Nadiad). My auspicious hearty blessings to her!

By the grace of God, 'Vidyanidhi' Trust has always given its ever-ready-humble-seva for such activities. My heart-felt congratulations & thanks. Many vaishnavs and people, close to my heart, give these various books of Vidyanidhi Trust as a loving gift to their relatives & in other institutions. By the 'Sevan' of these glorious texts, by the Grace of God Krushna, may everyone attain the right path in life, such is my heartfelt auspicious desire.

Samvatsar 2055,
Radhashtami
"Vraj-vihar", Moti Pole,
Modi Saanth, Nadiad.

Ever aspiring for
Shri Krushnas Grace,
Navneet Priya Shastri's
'Prabhu-vandan'
(Homage to God)

Shreemad Bhaagawata Sinhavalokan

The struggle for happiness-suffering :
Timeless Delight :

The experience of joy is happiness. Suffering is when joy is not experienced. Favourable sensations lead to joy; adverse or contrary ones lead to suffering. Happiness or suffering are not articles, but a perception of the mind. Yet, who in this world does not suffer? Who doesn't struggle to remove this suffering? Who is entirely/completely happy? Who does not get trampled in this search for happiness? Yet, nobodys' suffering is totally removed, happiness is not easily obtained. Suffering goes at its own time, happiness is found at its own time. It all happens according to the Divine wish. At a fixed time, according to one's actions, one gets either happiness or suffering. Suffering comes &

happiness goes, happiness comes & suffering goes; this is the profound (cycle), capacity of time, wherein float happiness & sufferings, and are obtainable without effort. The result/fruit of good action is obtained in the form of happiness, that of bad actions is seen as suffering. Even without wishing so, without efforts one has to live through the obtained suffering or happiness. Suffering comes without effort, similarly, happiness too is begotten without effort. Happiness goes inspite of not wishing so, similarly suffering too is bound to go. Yet, everyone is occupied in efforts for removing suffering and becoming happy. They are trampled in this process, get confused, face many problems and keep on wandering in this world. Life is futilely wasted; yet joy is perceived in the removal of sufferings & the obtainment of happiness.

Life exists due to the presence of a little drop or two of happiness; neither by food,

nor water nor strength nor air nor medicine; neither wealth or power or progeny or beauty or relationships; neither knowledge, nor science; life exists and is given 'Life' by happiness only. Without the experience of this happiness, inspite of residing in the midst of facilities-Kinsmen-pleasures-glory, doesn't one feel like dying? Without happiness doesn't the gale of troubles sweep one off? Even if one does not die physically, yet doesn't the mind become lifeless by such depressive thoughts & imaginations? Where is this happiness? It is not possible to experience it in insentient things. It is not evident in life too. Life uses insentient matter and tries to gain happiness out of it. Happiness is not present there, then where will one get it from? By getting what one likes, in form of food-things-persons, & due to its favourableness one perceives happiness. If there is some adverse/hostile circumstance during its experience as plea-

sure, is happiness still felt ? If there is happiness in articles, it would be felt at all times by everybody. But this does not occur. Wherever happiness is manifested (enough), it is available only from there. One can't buy vegetables from a gold-jeweller; one can't buy gold from a vegetable vendor, isn't it so? One; finds; from where it can be found. God is evident manifested happiness. He is not a dropful of happiness, He is the ocean of happiness. He is the fruit & result of life. Immeasurable & timeless where else is such happiness available from ?

Adverse state - progress - advanced state :

Limited joy :

God - entire happiness :

The world/earth is insentient matter. It does not have happiness. Life is conscious, with concealed happiness. Consciousness got a body. Life formed due to that. This life is a forest. Youth is the dense part of it, wherein

one may get lost, cannot find a way out, the mind gets confused, fear pressurizes and life is wasted in bewilderment & futility. In this state a determined path is not possible, the mind is not free from worry. In life; it is possible to be in a bad state, progress or be in a good advanced state; when things do not go as wished, man gets perplexed & wanders on the unrighteous path, committing sinful actions. This is the bad state. A progressive state is when worldly success is seen. An advanced state is when things happen as desired, there is serenity, there is a will to perform righteous actions or walk on the truthful path. Even at the end of life, there is a possibility of getting into the advanced or the adverse states. What is not possible to achieve by oneself; to accomplish or get that; people pray to different Gods & Goddesses. There is no devotion in this, only greed or petty selfishness in it. All these Gods

are popular & related to nature (Prakruta). They too have their happiness & sufferings, that evidently portrayed in our scriptures. They take refuge under God/Bhagwan in times of sufferings. When demons overpower Indra & win the heavens, does not he & other Gods run to the refuge of God? The Goddesses too are the different forms of God "Yogamaya" (the all pervading illusory energy of God) and obey His commands. These are the energies of God and are under His control. Everybody is thus dependent on God for joy. They have all manifested from the body parts of God. They are all portions of God. Depending on such Gods & Goddesses, how much joy is possible? Depending upon the task, capacity & position given to them by God, they become capable to do or to give; in limitation. They cannot give or do everything else or anything besides their authority.

By the knowledge or devotion of God if sometime somebody attains emancipation, then that is an advanced/good state. In emancipation if one attains 'Sayujya' (complete unification with supreme soul/Mukti) one can get merged in Aksharbrahma (the eternal abode of the Supreme Soul) or one can get to stay in Vaikuntha (the heavenly paradise of God Vishnu).

This Akshar-brahma or Vaikunth too are not total, entire (sources of) happiness (Poornanand). The joy of Aksharbrahma has been measured & mentioned in the Vedas. It is accessible to that Shrotriya (one who has studied & mastered the vedas), who is uncrushed by mundane desires. One who is by birth a Brahmin, by conditioning becomes a 'Dwijya' (the twice born - i.e. by birth & knowledge) and by studying has mastered the Vedas is known as a Shrotriya on this earth. He too, if not trampled by desires gets joy,

which is limited and is called Brahmanand (the joy of knowing the Brahma or the self) In the way, a shrotriya or a realized - emancipated Mukta devotee too, gets a limited measure of bound delight. Total, pure, complete, full joy happiness is God Himself only.

The seeming resemblance - reflection of happiness :

God is joyous. Joyous meaning one who is the abundant source & who is skillful in joy one whose joy knows no bounds and is timeless, does not end; that which is eternal God's energies, forms, names, attributes - Leela & Katha too are eternal. This timeless - boundless joy is the ultimate fruit or result. It is the ultimate joy. All living beings persevere or try to get joy; what they receive is probably a semblance of joy. The favourable experiences of the senses is perceived/considered as joy. This is earthly or mundane. It is like the light of a lamp seen in rock-crystals

(sfatik), an illusion or a semblance. Neither the lamp-wick or radiance is clear in a rock-crystal, it is merely a close inkling. That joy which is experienced by scriptural means like that of the other worlds, or heaven is like a reflection. A semblance of joy is hazy, a reflection quite clear, yet neither of the two possess the form or source of joy. The only evident manifested happiness is God Himself. This God is not a God made by somebody's (imagination) or is a self-appointed one, He is God Himself.

God Himself Shri Krushna : Eternal joy :

This God Himself is Shri Krushna . Shri meaning that which has a form and is most beautiful. Krushna means eternal joy. That which is the eternal -the truth- the complete- the innocent- the ultimate joy is Krushna. He meets everyone according to the form of (their)/one's own (mind)-liking, does everything agreeable & hence is liked by all. The

mind gets absorbed in Him, the sorrows vanish/disappear. In life, one attains fearlessness by this way/path of Krushna (Krushnagati) irrespective of whether one is in the bad, progressive, good or ultimate state in life, and experiences joy. The one who knows Krushna becomes fearless, the one who has experienced Krushna becomes joyous. Where can one get this Krushnagati ?

Krushna-intellect-desire-path :

The struggle of the ignorant & the wise:

If one's intellect & thoughts become absorbed with Krushna (Krushnamati), one develops a longing desire for Him (Krushnarati), then it is possible to walk on this path (of Krushnagati). All these three are possible by knowing/serving the Shreemad Bhaagvat Mahapurana. In the time of incarnation, the manifested God Krushna, by means of His various, glorious Leelas imparts joy. In the times when He has not taken an

incarnation, has not manifested Himself, God Shri Krushna in the form of the Shreemad Bhagwat imparts joy with his Leela & Katha.

Ignorant people keep on wandering to remove suffering and become happy. The wise do not let life be wasted in this futility. They persevere for that, which is not available either by results of actions or by the profound cycle of Time; the intellect, the desire & the love for the path of God Krushna. The ignorant people put up great efforts to obtain what they like and dispel what they dislike. The wise try to become one with God, to sing the glories of God. (It is but natural that what is not attained by experiencing the repetitive cycles of birth & death, by the determined gait of Time, by the results of actions; that, greatness lies in attaining !)

What importance is there in trying for that which one is bound to receive ? There are various devotees who pray to Gods,

goddesses or Shri Krushna filled with various mundane desires; these are not devotees, but petty minded selfish people. The ultimate (Purushottam) God Shri Krushna is pleased with that innocent, pure, unadulterated by petty selfish motives; love & devotion. One then does not have to live through & experience the results of past-life or past actions, & time does not remain a hindrance or an enemy. This devotion is possible only in the last birth, and by the grace of God Krushna. Hence, it is necessary for the wise to try to gain the love & devotion of God.

Learning & education have increased today. Has the ability to think or work for a definite, decided, Divine purpose increased? Whether illiterate or educated, do not all follow the same horde? Haven't we seen the total waste of youth and oldage in a thoughtless, helpless manner & way of life? Education has merely become a stomach

feeding mechanism. To follow or copy the ignorant and try to remove suffering & be happy; & in the bargain wander restlessly here or there is not meant for the wise.

The wise serve Shri Bhagwan :

The wise respectfully learn & serve the Shreemad Bhagwat. This is done by three methods : (1) Listening to it (Shravan) (2) Singing its glories (Kirtan) (3) Contemplating it (Smaran/Manan)

Mere hearing does not mean Shravan. After attentively listening to the talks about/of God, to understand it clearly without doubts, and to understand the significance of God constitutes Shravan. In this manner, to tell/ portray the decided gist of God is Kirtana. If this has occurred in its real manner, then one feels love for God and Smaran, continuous constant memory & contemplation occur without effort. If this has not occurred, then it is essential to repeatedly remember Gods

significance, this is Smaran. If one has done both Shravan & Kirtana, then skillfully, logically thinking about them with scriptural evidence is Manan. Just reading over a scriptural text is not enough. To think over what is read, repeatedly, helps in the process of Smaran or Manan. One must do all these three, Shravan, Kirtan, Smaran repeatedly. This is called learning & serving (Sevan) of the Shreemad Bhaagawata. Before the baby comes out of its egg shell, don't birds hatch their eggs? In this process of Sevan, there is a feeling of oneness, a longing, integrity, patience and matchless devotion. There is also regularity and it is continuous/incessant. This is the way, Sevan of Shreemad Bhaagawata occurs, which leads to love for God, which when increases, changes the manner of life and all fears disappear. God is pleased with this deep devotion, manifests Himself and can be attained. This is the main

result or fruit of serving the Shreemad Bhaagawata.

The meaning of the word Shreemad Bhaagawata :

Shreemad itself means that which is fortunate, splendid, illuminating & self-glorifying. God Himself is the ornament of this text. God Himself is 'Rasa-roop'. There are ten types of Rasas :

- 1) Shringaar : Ornamental
- 2) Haasya : humour
- 3) Karun : tragic
- 4) Roudra : anger
- 5) Veera : Valour
- 6) Bhayanak : dangerous
- 7) Bibhatsa : outrageous
- 8) Adbhuta : awe-inspiring/fascinating
- 9) Shaant : serene
- 10) Bhakti : devotion

Those signifying happiness in life, the four main ends/objects (Purushartha) in life

are also other Rasas, Dharma, Artha, Kaama, Moksha. Thus, the *Shreemad Bhaagawata* encompasses fourteen Rasas. The ten senses (five of perception & five of action) and the four states in a being (Antahakaran Vibhaag). Mind, intellect, subtle ego & consciousness (Mana, Buddhi, Chitta, Ahankara) are all absorbed & merged in these fourteen Rasas. Happiness is experiencing these various Rasas. Doesn't everybody enjoy what they really like or are interested in ? The *Shreemad Bhaagawata* is the loving sentiment of God. Boundless joy awaits the one who is interested in it.

That which is spoken by God, that which introduces God, that whose end result is God Himself, that which is the name-form of God, that which is spoken by (God and His devotees), that which is related to God & His devotees, that knowledge which clarifies/projects the deepest secrets/mystery of God,

is the *Shreemad Bhaagawata*.

Various types of jokes, riddles, selfmade songs, talks of entertainment etc. do not constitute this *Shreemad Bhaagawata*. To include these in the text or its lecture would be adulteration. To pick up random, unrelated talks haphazardly, mixing them together & presenting it in a good-looking, well arranged manner is similar to today's patchwork or the 'Bhusas' available ! It might be according to ones' liking or even beautiful but it does not convey or possess the eternal essence. That knowledge which clearly explains the significance of God, that in which one understands God as Purshottam (The ultimate), that which portrays the attributes, actions, strengths and the splendid Divine potential (Aloukik Samarthyaa) of God is called the *Bhaagawata* by the intelligent elite. People gullibly believe all that is haphazardly spoken or written about it as the *Shreemad*

Bhaagawata. The knowledge of *Shreemad Bhaagawata* is better than that of the *upanishads* or (other spiritual religious)/(*Adhyatmik*) texts. The knowledge in the *Shreemad Bhaagawata* is *Nityasiddha* (ever-lasting & imperishable), is the embodiment of God, is in the form of consciousness. To include public entertainment, music, examples, drama & dance in the *Katha*, might be interesting....

....Yet where is the *Shreemad Bhaagawata* in it ?

That is the question. It can be understood if the intelligent people think over it. On one side the *Katha* goes on, the other side displays pictures, or a drama is being enacted, definitely leads to entertainment, and inviting or collecting huge crowds. The real devotees are not interested in all this. The genuinely curious for knowledge are not satisfied by it.

The *Shreemad Bhaagawata* is in various cantos, prose poems, meterical compositions, not in different *Ragas/Raginis* (musical modes).

In the *Shreemad Bhaagawata* according to the incidences described there are beautiful prose poems written. At some places there is total prose also. All these are in the form of scriptural "*Chhandas*" (metres) in verse, & are captivating. Singing the various *Raga/Ragini* according to the *Sangeet shastra* at specific times gives ultimate results and is very effective.

The *Kirtan/Gaayan* are in these *Raag/Ragini*. These portray some meanings in different *Ragas*. This is not seen in the *Shreemad Bhaagawata*. It is in the form of *Chhanda*, and each at its own place is best & suitable.

Neither *Shri Shukdevji* or *Sootji* have musically delivered the *katha* while *Naradji* continuously wanders & sings the glory of

God.

At the conclusion of, or during the incidences of praying to God, Kirtan with accompaniment of drums & rhythm has been mentioned, not in the midst of the Katha. The katha itself is of sole importance not even the various incidences unfolding during the Katha, but the clear understanding of the principles or doctrines mentioned. God performs His Leela and lays down the scriptural meanings. This is useful in shaping life. Without this, life becomes a hindrance for oneself.

The appeasement of God by Katha Shravan

The attentive listening to the Katha modifies the manner/way in life, and protects one from misery. It is the form of God Himself. It changes one from the senseless hankering after pleasures to knowing God. God is pleased by listening to His own Glory. The God in every one's heart removes the

sinful feelings of lust. If these are not removed, devotion is not possible. God has incarnated Himself as Krushna to give devotion. He manifests as God too.

The witness (Antaryami) too is purified by Katha-shravan. This purified witness inspires one on the path of devotion, not anywhere else by using Maya (illusion). This is its piousness. It gives knowledge out of devotion. Knowledge is three fold:-

- 1) Atmagyana : Self knowledge
- 2) Tatvagyaana : Knowledge of the eternal essence
- 3) Bhagwatgyana : Knowledge of God

Self-knowledge removes pain or guilt, Tatvagyaana removes infatuation & leads to emancipation; Bhagwatgyana leads to devotion. Devotion too is three fold :

- 1) Ruchi : interest
- 2) Shravanadi : attentive listening to etc.
- 3) Prema : love

The respectful & interested listening to

the Katha gives love for God. One who loves God thus, becomes one with Him, and his everything comes under the control of God. They completely offer themselves in homage to God, including their 'self'. Such people listen to the Katha with integrity. In this manner, by faithfully listening to the Katha for a long time, one gets fearlessness which gradually increases in the form of a lake, and the heart takes the form of a lotus, wherein God enters and gets seated. Sins, the main obstacles in renunciation, too are removed by them. This is God Krushna, the source & form of eternal joy.

He Himself is Purushartha-roop (an end in Himself) He does not require the means of knowledge etc. Water automatically becomes clean in the *Sharad-rutu* (the season in the month of Aashwin & Kartak, November-December), similarly the water of love too gets purified by God. The man possessing an

innocent pure conscience never leaves God. A guilty conscience is the one which accepts everything, but God. The one contented by the Rasas of God stays happily in the feet of God Krushna. He is not troubled by an iota of strife. Devotion is inspired by the *Shreemad Bhaagawata Katha Shravana*, in a heart not divided by belief in various other means or Gods. His devotion is not one that is on & off according to various incidences or influences. That which increases in favourable time & decreases at adverse ones, this devotion is not of that type. This inspired devotion keeps on blossoming, and removes pain, fear, guilt & infatuation; similar, to the responsibilities of the house that a gradually grown-up-individual from a childhood state takes upon himself. This devotion should be carefully flowered and inspired to flourish, by constantly performing *Shravana*, *Kirtana*, *Smarana*. God is pleased & manifests Himself eventu-

ally by this ever increasing devotion. This is the end result.

The fruits of the *Shreemad Bhaagawata* :

Various end results have been mentioned in the various incidences of the *Shreemad Bhaagawata*. But all these are inferior & secondary. These, by making people greedy and stopping them from mundane activities, try to inspire them into a Divine purpose. The *Shreemad Bhaagawata* is an end in itself and the fruit ! It is that ripened glorious, beautiful fruit fallen from the tree of Vedas. The Vedas give the results according to the way one deserves. These are the fruits of those who deserve. The *Shreemad Bhaagawata* itself is the fruit of the Vedas. Without the *Shreemad Bhaagawata*, the knowers & experts of the Poorvakand & Uttarkand of the Vedas too are like fruitless trees. There are five major fruits of the *Shreemad Bhaagawata*.

1) cleaning all doubts

- 2) grace of God
- 3) ultimate love for God
- 4) God realization
- 5) attributing fearlessness

Keeping these purposes in mind, one must do Shrivana. It is not desirable to use the *Shreemad Bhaagawata* for mundane desires and actions. This is misuse of the *Shreemad Bhaagawata*, for *Shreemad Bhaagawata* is like the Kalpataru, the graceful boon-giving, wish-granting tree, which gives results according to the intention/motive. Schools, colleges, hospitals, Sadavrats etc. are social activities. For such purposes, it is not good to collect funds on the basis of scriptures, or religious texts. Individuals who come out of these institutions brought about by funds gathered by the misuse of scriptural texts, do they show or have any influence in their lives of these scriptures ? Aren't they similar to others who have come out of

different institutions ? Patients cured out of these dispensaries or hospitals, are they too with the influence or teachings of the *Shreemad Bhaagawata* ? The *Shreemad Bhaagawata* is the end & should not be made the means. It is the most effective means for the love of God, not for the purpose of money, fame, heaven, position etc. In the 'Mahatmya' of the *Shreemad Bhaagawata*, the emancipation of an evil spirit Dhundhukari has been mentioned, by the Katha-Shravan & Manan. This is to explain the importance & significance of the *Shreemad Bhaagawata*; it is not a custom. What could not be done by various rites like Gaya-Shradh, could be performed by the *Shreemad Bhaagawata*. This is its importance. After this incidence, various people started the custom of organising a Katha, after their departed relatives. It is not desirable to listen to the Katha after becoming a ghost or an evil spirit. It is

essential to be listened to by living people.

Katha Shravan : Significance in youth :

The forest of youth :

Kathashravan is not meant for the senile, those alive perforce, those whom death has not yet overtaken. It is most essential during youth. Shri Shukdevji performed it in his youth, king Parikshit listened to it in youth. Youth can make this forest of life most beautiful & pious. Working devotedly & persevering in one's own field makes life a scenic garden. One enjoys the results of hard labour. Scriptures & truthful wise men are Sada-roop, (Always devoted to the Truth) Devotion is that which keeps one firm, steadfast and determined even in times of severe adversity. Even in the times of great difficulty, that which makes one go on is the quality of matchless devotion. Keeping the purpose of fortunate well-being in mind, the life of a hard worker with matchless devotion becomes like the serene garden of ascetics.

The happiness of earth & heavens are available here. One who works devotedly keeping the purpose of emancipation, his life is like a wonderful garden. It is possible to remain in constant communion with God here. One gets to experience simplicity & love by the means of knowledge & devotion. One who has nothing but Krushna as his purpose & works with unparallel devotion for the same; his life is like Vrundavan (the place where Krushna performed his childhood Leelas).

This firm devotion for Krushna is called 'Tannishta'. Here, the happiness of experiencing Krushna is available. It is possible to experience the manifested Krushna/Vrundavan-vihari. If none of the above mentioned occur, life is a horrible dense jungle. Therein, inspite of being near, the experience of God does not occur and troubles do not seem to have an end.

Life-youth-advantage :

The thoughts of Krushna :

The debased purposeless life :

If a purpose is fixed in youth, there are no chances of one getting lost or squandering away life. The memory of Narayana at the end of life is the biggest advantage one can have. The thoughts of & about Krushna, are bigger advantages in & during life. This is possible by the serving (Sevan) of the *Shreemad Bhaagawata*. It contains & portrays the thoughts and life of Shri Krushna, and his joyous Leelas. All the incarnations described in the *Shreemad Bhaagawata* are different Gods positioned for a certain act or a skill, from the body parts of Aadinarayana, who himself is a part of God Krushna. Krushna is the God Himself. These thoughts about Krushna lead to love for Him, and victory in life. To understand this *Shreemad Bhaagawata* as the verbal incarnate from of Shri Krushna,

the following three are prerequisites :

- 1) The Sharpness of intellect
- 2) Health
- 3) An innocent guiltless conscience

In spite of listening or reading the *Shreemad Bhaagawata*, it is difficult to understand it without the above mentioned three prerequisites. Today youth possesses all these. Education has increased today when compared with former times. New research & discovery occur every day. Facilities & comforts have increased with their benefits. People have become more health conscious; various means & instruments are available for the same. Simplicity & innocence without the intricacies & stratagems of formality can be seen now-a-days. Irrespective of having all the three, their use is not in the proper direction. If one changes the direction, one can change ones' state of being. A direction can change if one has a true-clear-fixed-

determined-purpose in life. Today unfortunately a purposeless youth toiling in life is seen, and even if rarely, a purpose is seen, it too is very hazy. Since one is born, one must live, to live one must earn, to earn one must study! After studying one earns, faces many problems in this process of earning, pampers the body & again utilizes the pampered body to earn ! To get away with all incidences in life, to exist through happiness or suffering ! To end one's life in this type of struggle ! To wander about continuously in this senseless chain of incidences ! To be swept off by the blind rat-race & competitive imitation of the crowd !

What is the amount of scope or chance left then for the well-being of oneself ? To run away continuously, far-far away from Krishna ! To drown in chaos in search of peace & serenity ! To go on creating more confusion & agony in pursuit of happiness !

To dream about happiness & joy, then to drown in sorrow & suffering ! In the end when one fails everywhere, one starts getting more & more depressed ! With depression comes reluctance to act, thus again inviting a bout of trouble, misery & failure ! One who is lazy is doomed. In this battle of life, one becomes catatonic & refuses to act if one gets despondent, and then one fails again ! This is the sad state, because of not getting a right direction. All it leads to, is an increased bewilderment & pain. In this sad state, one feels like distracting the mind, and enters the senseless world of stupid entertainment & binding vices. One begins to like meeting people with similar habits. Vices suffocate progress; entertainment preoccupies. All this hankering of the senses leads to a gradual destruction. In this state, it is difficult to turn back on one's own accord. If somebody blurts out or tells the truth then, it is painfully

difficult to accept-understand or even listen to that. One ends up with a fight or argument with the one who preaches truth. He seems to be like an enemy. One leaves this pious company and rejoices in the debased & the purposeless. It is after lifetimes of pious deeds or the Grace of God, that one gets to know God & take advantage of the Shreemad Bhaagawata and one can meet a real devotee of God. One finds the real purpose in life out of them. One then starts to like & digest this 'Satsanga', which protects life from the various miseries.

The need for purposeful perseverance
Bhaagawata Sevan :

God has gifted us with life. It is not meant to be futilely wasted. The maximum progressive use of life can be made in youth. Infancy & adolescence go in lack of maturity & play. Youth passes in dreaming about happiness. Old age is filled with helplessness.

It is not easy then to maintain the integrity between thought & action. The result is whether one desires or not, life gets wasted. With a definite purpose in youth, one can make a success of life. The one who gets these results is successful. These are : 1) *Shreemad Bhaagawata* 2) God Himself.

If God wishes, or is merciful, He helps in His realization. This is rarely observed. God realization happens if God is pleased. God gets pleased with love. This love can be begotten with the *Shreemad Bhaagawata*. To gain love for God by the continuous loving *Sevan* of the *Shreemad Bhaagawata*, the following three are necessary :

1) The listener must be aware of the secrets of the *Shreemad Bhaagawata*.

2) The listener must renounce things not needed of or in worldly life.

3) Listening to the *Shreemad Bhaagawata* spoken by a devotee ! Without these,

irrespective of reading or hearing the *Shreemad Bhaagawata* one doesn't see the love of & for God blossoming in people. Without love, the direction in life does not change. The mystery of the *Shreemad Bhaagawata* or its secrets are revealed by respectfully & repeatedly performing the *Shravan*, *Kirtan* & *Manan* of the *Shreemad Bhaagawata*. Fixed text-books have to be read in a school or college as decided. After learning in an institution, one has to read & think over them even in the house. After a year of slogging, one gets to know, a little something, out of one text book, of a single subject ! After years of such study one begins to know little more about a definite subject. To approximately know the mystery or the deepest secrets even of such a subject requires hard perseverance, devotion & work in that particular field for years. Omniscience or entire knowledge is never given/achieved

by anybody. If this is the situation regarding the subjects of the world, then, that which is a spiritual field, the *Shreemad Bhaagawata* how much can one grasp or understand by reading or listening to it once ?

For this same reason, Maharshi Vyas advises to repeatedly read and enjoy the Rasas of the *Shreemad Bhaagawata*. The one who has experienced this joy of the *Shreemad Bhaagawata* and God, does not feel interested in anything else.

One is not inclined towards the senseless infatuation with the world of I & mine; the mind is not convinced of its necessity; & renunciation occurs automatically. One does not run away by becoming a monk/sanyasi. It is essential to repeatedly listen from devotees, the glories of God with respect. Audio & Video tapes can be useful in Smaran & Manan. These do not result in the fruits of attentive listening to the devotee personally.

Tapes might have the voice; picture or photograph of the devotee, not the devotee himself. The proximity to a devotee is also effective. Even these tapes must not be listened haphazardly; while eating, drinking, sleeping, walking to & fro, without conscious attention etc. These tapes too, like the Katha, must be heard with proper awareness, with the purpose of further understanding.

The 7 meanings of the *Shreemad Bhaagawata* :
The language of the *Shreemad Bhaagawata* :

Anybody with the desire to listen, with faith & devotion can do the Shravan of the *Shreemad Bhaagawata*. The divine, spiritual power & influence of God is present in those who serve them, similarly it is in those who serve the *Shreemad Bhaagawata*. Mahaprabhuji, Shri Vallabhacharyaji, for the purpose of the God realization of divine souls, out of grace has given the deep meanings of the *Shreemad Bhaagawata*.

These meanings are very dear to Krishna who performed these Leelas, & Vyasji who visualized them. If these are understood without any contradiction, it leads to emancipation from the mundane activities and the obsessiveness of the world; & are useful for devotion. These are : 1) Shastra : Scripture 2) Skandha : parts 3) Prakrana : chapter 4) adhyaya : incidence 5) Shloka : verse 6) Shabda : word 7) Akshar : letter.

These seven meanings must merge in the one final interpretation – The joyous Leela of the joyous God. These traditional 7 meanings occur in the Shreemad Bhaagawata, nowhere else. Wherever in the Shreemad Bhaagawata katha one finds a contradiction or a repetition, the explanation is given with Kalpabheda (The difference of time & age) Kalpa meaning one day of God Brahma. In these different days, different Leelas of God occur. By understanding this, contradictions disappear. Another way

of understanding is by the difference of language. The Shreemad Bhaagawata is in the Sanskrit language. Mararshi Vyasji has visualized this Leela in his Bhakti-Yoga-Samadhi (devotional-yogic-contemplation). The exact descriptive words of this Leela too have been inspired in his contemplation. Hence, generally speaking, this is the 'Samadhi-bhasha', the language in deep contemplation. In that, the description by somebody is called as "Parmata" or 'Matantar' bhasha. (The language of opinions). Whenever there is a wordly description, the language is wordly, called as 'Loukika-bhasha'. All these types of languages are in the Shreemad Bhaagawata. The Samadhi-bhasha is considered as the proof and as reference. The other two are accepted if they are non-contradictory to the Samadhi-bhasha, otherwise it is considered proof enough or opinion of that particular speaker. In this text, a difference or opposite view &

contradictions too are kept with a purpose. They have not been left out or have just happened spontaneously. The purpose is the description of the innumerable various Leelas.

Shreemad Bhaagawata : The-verbal-Leela-incarnate form of Shri Goverdhannathji :

The world Leela means,— that action/effort which occurs without perseverance/hard work; out of delight ! The Leela is for the Leela itself. The Leela of the joyous God is in itself joy-evoking. By listening to (Shravan of) the Leela leads to an experience of Joy. In the time of incarnation, God Himself using His form & Leela helps His own ones for the attainment of their cherished object (Himself). In the times of non-incarnation, by the Katha of His performed Leelas, he gives initially this feeling of oneness with Himself and then His cherished attainment ! The Leelas might seem very wordly, but it is not so, (it does not contain anything worldly). The worldly fruits or

results too are not present in the Leela, the Leela itself being the fruitful result; by itself being the ultimate means. Depending upon the level of deservance, it either gives emancipation or an entry into the Leela itself. In the *Shreemad Bhaagawata* the twelve spiritual Leelas of God Krushna are mentioned. The Adhikaar & the Saadhan Leela mentioned in the first two Skandhas are useful in the remaining ten main Leelas :

- 1) Sarga : Action
- 2) Visarga : God's performance
- 3) Sthana : Position
- 4) Poshana : Inspiring Life
- 5) Ooti : Other desires to act upon
- 6) Manvantara : righteous action
- 7) Ishanukatha : zenith of living
- 8) Nirodh : merging with God
- 9) Mukti : Freedom, being in total
accordance with God
- 10) Aashraya : Surrender of the self.

This God Shri Krushna with His ultimate orator & the listener. In the second Skandha, ten Leelas, omnipresently, at all times the means and the decided actions of those engaged in this play. The first Skandha who fulfil the criteria have been mentioned. describes the level of the states of consciousness that is the form of Shrivana of God. The ness; & thus capacity & deservance of be main subject of this Shrivana; the ten Leela the orator & the listener. The word Adhikaar joyous God Krushna, has been mentioned from the third to the twelfth Skandha. state of consciousness !

In this manner all the Skandhas describe the Leela of God. It is in the form of the where there is a definite criteria for admission of God Shrinathji. Some very sions; everybody cannot be part of the renowned believers of Pushti-maarg consider institution; only few can manage to get into the Shreemad Bhaagawata as a form of The Adhikaar or fitness mentioned in the Maryada ! This is ridicule & humour arousing Shreemad Bhaagawata is not meant for the ignorance ! Is it proper to consider Shrinathji-reading of this scriptural text or for listening Nikunj-nayak as an incarnation & form of to the Katha. This is mentioned in the way a Maryada ? Even Shri Mahaprabhuji expresses its usefulness in gaining the end result. That, to give and explain the 7 deep decided results of the Katha as mentioned, is meanings of the Shreemad Bhaagawata is given or is received by those who fulfil these the basic intention behind His incarnation ! Is criterias, not by everybody. The first Skandha that too a form of Maryada ? Shri shows this state of consciousness of both the Mahaprabhuji, by explaining the sequential

arrangement of the tenth Skandha, gave knowledge of the Krushna Leela to Soordas who came under His refuge. The seeds of Pushti-Kirtanas are observed here.

The Shreemad Bhaagawata is the concretized name or verbal form of Shri Goverdhannathji (Shri Krushna). God has got twelve main body parts; the Shreemad Bhaagwad has twelve main skandhas, which describes the twelve main Leelas of God :

Skandh	Body Part	Leela	Prakaran	Adhya
1	Rt. foot	Adhikaar	3	19
2	Lt. foot	Saadhan	3	10
3	Rt. arm	Sarga	10	33
4	Lt. arm	Visarga	4	31
5	Rt. thigh	Sthana	6	26
6	Lt. thigh	Poshana	3	19
7	Rt. hand	Ooti	3	15
8	Rt. breast	Manvantar	4	24
9	Lt. breast	Ishanukatha	2	24
10	Heart	Nirodha	5	87+3

11	Head	Mukti	2	31
12	Raised Left hand	Aashraya	5	13

In this manner, there are twelve body parts, skandhas & Leelas of God, with $332+3=335$ adhyays and 50 prakaranas in the Shreemad Bhaagwad. In the Poorvardh of the 10th Skandha, adhyayas 12, 13, 14 are considered interpolated by Shri Vallabh-acharyaji. This Leela too is of God, but belongs to another kalpa; it is not imaginary. To display its harmonious meanings, explanation has been given in the Subodhiniiji. Pramana & its meaning : (Pramana) means of real knowledge :

The Vedas - The Geeta - The Brahma-sutras - The Shreemad Bhaagawata : these four are useful in gaining knowledge & understanding about God. These are the means of real knowledge. These are called Pramana or evidences (for reference). That

which gives knowledge of the right means & proof about the unknown is called **Pramana**. The words used therein are spiritual, this is **Shabda-pramana** or word evidence. Until one reaches the state of complete self knowledge or **Brahmagyana** or the complete oneness with God, reference & decisions are made according to the words of these four scriptures. In the state of full/entire realizations, all the words, of all scriptures become **Pramana**. The meanings of all these different scriptures with the help of integration of meanings remain non-contradictory to the above four. With the help of dictionary meanings & grammar, the resultant meaning of the words of the scriptures must be accepted. In this manner, the meaning of the sentence revealed implicitly is known as '**Abhidha**'. The one which explains the hidden meaning or reveals the significance of a sentence is called as '**Tatparyavrutti**'. If one

takes the secondary-inferior, intended meaning instead of the plainly relevant implicit one, & accepts it, it is called as '**Lakshana**'. Out of the various meanings of a single word, that which explains the sentence in an understandable, harmonious, desired, meaningful manner is called as '**Vyanjana**'. Wherever in the *Shreemad Bhaagwad*, there are '**Paroksha-kathas**', the indirect katha, only at those instances is the indirect meaning accepted. Puranjan's explanation, the description of Bhavatavi etc. are examples of these **Paroksha-katha**. In the words of the scriptures, addition, subtraction or modification is not done. It is accepted the way it is.

The different meanings in a katha :

The Leela is of prime importance in the *Shreemad Bhaagawata*. God Krushna has performed all of them and these are related as Leelas only in the Katha. This is the '**Adhidaivik**' or divine meaning (that which

directly relates to God) This is the principle meaning, "Lust-anger-etc. are demons" – this is a statement from the Upanishads. Hence, in the Katha wherever these characteristics match, these divine kathas with such attributes/characteristics, can be understood in a spiritual or religious (Adhyatmik) meaning.

The emancipation of demoness Pootna is an Adhidaivik - katha (Leela). With the emancipation of Pootna, God removed the (Avidya) illusion of his devotees/own people. This is the Adhyatmik (spiritual) katha. Wherever it is possible/effective this meaning should be understood. For the same reason it is not applicable to all the Leelas/kathas and this type of meaning should not be forced upon. The Leela is not merely for 'Nididhyasan' (profound meditation) or for the integrity of one's consciousness, it is primarily for joy, and in the *Shreemad Bhaagawata* that is its main significance. People get crushed in this cycle

of birth & death, and suffer many miseries. That; one is a small part of God or God is our Master, this true self-knowledge is absent in most people. "I am something" this ignorance is illusion. Hence one is always drawn for pleasing the senses. If one has experienced God this desire will never arise. Desire and envy add fuel to the fire of this 'samsar'/world, and infatuation further leads to confusion. To please them, various actions are constantly being performed. All these are reasons for misery & agony. Till these are present, one cannot be free from pain. To remove this misery & its causes totally, God takes an incarnation. This manifested God, with His Leelas creates & gives joy. These Leelas of the manifested God are worth of a devotees' doing of Shravana-kirtan-Smaran. These Leelas of God are actual, they are the ultimate reality. Vyasji has described them in detail in the *Shreemad Bhaagawata*.

"Roopaka"/Metaphorical - by insinuating such interpreted meanings, one cannot make inferior the actuality of the occurrence of the Leela & Katha. To graciously give devotion to those ascetics, Munis, and those with an innocent, simple heart, God Krushna has taken his Avataar (incarnation) [Parmhansa: one knowledgeable of the supreme self : Muni: one whose every purpose is for God] The manifested God has performed his Leelas for the same reason, and are present in the *Shreemad Bhaagawata*. Nothing imaginary has been told in the *Shreemad Bhaagawata*. All these are occurred incidences in reality. The word form of this Katha, and its general view as historical, is its 'Aadhibhoutik' worldly meaning, by understanding the 'aadhidaivik' *Leela* from the Katha, one gets love for God and attains one's cherished object.

The importance of the *Shreemad Bhaagawata* :
The integration of all evidences/pramana by *Shreemad Bhaagawata* :

Only devotees desire & deserve the *Shreemad Bhaagawata*. Shri Shukdevji was seated to orate this katha to king Parikshit. It was on the banks of the river-goddess Ganga. The Gods descended there, with their vessel containing the heavenly nectar (Amrut). They were gladly willing to exchange this for the nectar of the Katha, Kathamrut. Amrut gives longevity, the kathamrut, a divine life. By surrendering to Bhagwan, the Gods received Amrut. The Gods were not devout devotees and hence did not receive the Kathamrut. By knowing them as 'Abhakta', those without devotion, Shri Shukdevji in a mild-light-hearted laughing manner refused them the katha. He delicately thus avoided this topic. In this type of a golden happiness, there is a blend of power-wealth-beauty-fame-strength.

Yet, the gods are jealous, pettily selfish, seek still more pleasures & are not devout. The ones to whom prayer is offered by the world, even these gods were refused the kathamrut by Shri Shukji.

This is the great importance of the *Shreemad Bhaagawata*. The one who dies by a snake-bite or the curse of a real Brahmin, does not get emancipation. In spite of having both these, king Parikshit got emancipation by the 'Shravan' of the *Shreemad Bhaagawata*. Hence God Brahmaji was surprised ! He compared all the means for emancipation in 'Satyaloka'. Every one acknowledged the supremacy of the *Shreemad Bhaagawata*. It is not only a scriptural text, but the verbal incarnation of God Govinda, not merely a Purana, but the Purana-tilaka, (one which supercedes all the other 18 puranas). It is not the means, but an end in itself. It is not the fruit with seeds or outer covering, it is

completely filled with Rasas or Juices, like the seedless grapes. It is not a general or common Rasa, it has the Rasa of Krushna in it. Its significance has been mentioned in the Padmapurana, Skandapurana, Matsyapurana; but the *Shreemad Bhaagawata* does not contain any importance of any other Purana; this is its great importance.

The flawless, ultimate, undeceitful religion of non-envious men of truth has been mentioned in the *Shreemad Bhaagawata*. This is the most desirable aspect of the *Shreemad Bhaagawata*, surpassing even the Karmakanda of the Vedas. It contains the most purposeful-actual-fortunate splendid essence, which results in the removal of various miseries of life. This is its pride, surpassing the Gyanakanda of the Vedas. By the *Shreemad Bhaagawata*, (Kruti-Sushrushu) fortunate individuals skillful in attentive listening & with a willingness to serve God, instantly receive the omnipotent

God in their hearts. This is a far greater importance than the Upasna-kand of the Vedas.

God Krushna has poured all his illumination in the *Shreemad Bhaagawata*. It is the verbal incarnate form of God. It removes the pain of Bhaktidevi too, one who removes all sorts of sufferings of all. The emancipation of evil spirits not possible by the funeral rites of Gaya or Shraddh was possible with the *Shreemad Bhaagawata*. Wherever the Katha of *Shreemad Bhaagawata* is going on, god himself with his followers descends there. This is the great importance.

In the Mahabharat, Vyasji has told that one can attain Artha & Kaama via the 'Dharma purushartha'. By the divine will, after meeting sage Narada, Vyasji has modified the sequence of these Purusharthas, as follows :

(a) Action & food prolonging life
Kaama

(b) Life enhanced thus : Artha

(c) The intense desire to know God & practise virtues: Dharma

(d) Emancipation received thus : Moksha.

This important, historical, revolutionary change of thought is present in the *Shreemad Bhaagawata*. It is the intellectual manifesto of Vyasji, removing all misconcepts. Even after describing all the various different scriptures, the emptiness that Vyasji felt was relieved only after the joy he experienced in his magnumopus the *Shreemad Bhaagawata*. This is the divine importance.

For the purpose of Leela, God himself took various forms from one. The unified one took expanse in the form of the world. From the one-indivisible-Brahma he took many high & low forms. He became the supreme soul (Paramatma) after creating various souls (Atma) from Himself. He removed joy & the Brahmadharmas & kept them concealed from

the Atma/soul, and introduced the soul to infatuation-illusion-(Avidya); hence, all souls became desirous of everything worldly suitable to their senses. Forgetting the self and the supreme self in the form of the world, they began to get involved, confused & agonized with infatuation. The merciful God Krushna thought of relieving these souls from the snares of infatuating illusion, by the right & true knowledge. He magnified & explained the Vedas for Brahmaji, which could be understood with His grace & with the help of Puranas. God himself or his true devotees are the only ones to really understand the Vedas. Even intellectuals get infatuated with the Vedas, its meanings, & the description of god within them & start hankering after their senses, blind with infatuation. The "vedas" are the form of God's exhalation (Nishwas). This fascinating discussion cannot be told to anybody except a trusted, faithful friend,

Arjuna! He explained & clarified the mystery & deepest secrets to Arjuna in the 'Geeta', in spite of reciting so, what can ever become dear without thorough knowledge? Vyasji is the knowledge - incarnate of God. In the "Brahmasutras" he has explained the deep-meaning of the Geeta, yet he did not feel content & felt some emptiness/hollowness. By meeting with sage Naradji (& his satsanga), he got the command (& the hint) to visualize the Leela in his samadhi (deep contemplation); he thus visualized the *Shreemad Bhaagawata*, and made it in a proper sequence from beginning to the end. He thus resolved all his doubts. Thus the mysteries of the Vedas are revealed in the Geeta, that of the Geeta in the Brahmasutras & those of the Brahmasutras in the *Shreemad Bhaagawata*. In this manner, the *Shreemad Bhaagawata* is the detailed explanation of all the subjects of the Vedas, the Geeta & the Brahmasutra. The

doubts arising in the Vedas got clarified by Krushna's speech in the Geeta. Those arising from the Geeta are explained in the Brahmasutras, and of Brahmasutras from the *Shreemad Bhaagawata*. Thus the *Shreemad Bhaagawata* resolves all doubts of every one. Thus it occupies the principle position in all the evidences or pramanas. The Vedas-the Geeta-the Brahmasutras are famous as the 'prasthan-trayi'; the threefold basic foundations of Vedic religion, then the *Shreemad Bhaagawata* forms the fourth one. This is the great importance of the *Shreemad Bhaagawata*.

The orator & the listener : With Krushna motive : With money motive : Vaishnav-Pure vaishnav/Main-immaculate-vaishnav/eternal-Unartificial Vaishnav :

The *Shreemad Bhaagawata* is the ripened fruit from the tree of the Vedas. Only the Trivarnik (Brahmana-Kshatriya-Vaishya, con-

cerning the three classes) have the deserving capabilities to absorb the Upanishadik knowledge of the Vedas or the knowledge in the *Shreemad Bhaagawata*. Stri-shoodra (women & the 4th class) have access/deservance of all others but these. Yet, everybody can sing the praises of god & perform the shravan & kirtan of the Leela. The audience/listener must judge the authority of the orator and then must take advantage of the katha. The orator too must decide the grasping potential of the listener and then must recite the katha. If both these are equally matched, one in knowledge & the other in the urge to know, the splendid result of increase in devotion & experience of joy occurs. This is not received by the money-public-motive (Dhanarathi/Lokarathi) oriented. Only those with the firm orientation & motive for Krushna enjoy & attain their cherishable object of a spiritual joy experience. The other type of orator-

listener, are hungry or search for money-position-fame-merit for a good deed from the *Shreemad Bhaagawata*. Various types of tricks and deceit, fraud & slyness, deals, auctions etc. have begun to be included in the *Shreemad Bhaagawata*. For this reason, functions to attract crowds are made. To appeal to the religious sense of people who are without understanding of the basic, real religious principles, and to entertain or convert them too is heard of. Those who are Krushnarthi remain totally untouched by this & remain involved in Shravan & Kirtan, out of love of God. Their Katha function goes on smoothly without any artificial external appearances. This results in giving the love of God & His devotion to pure (Shuddh) Vaishnavs, and his realization. Those with spontaneous, natural & effortless love for god, those with an intense desire for god, "I want nothing but God", having this as a clear

firm purpose, living lives dedicated to the seva & katha are shuddh vaishnavs. Even in those who get initiated in this path, the love for God defines their characters & attribute as Vaishnavs. By remembering one's own God or even His name, if the heart melts, tears of joy start flowing, the throat chokes & speech falters, the entire body feels the vibration of love, then it is a sure sign of love of God. One without Anyashraya (devoted to many masters) one who has given up that which is not offered to god, one with love for god is a shuddha Vaishnav; one who has renounced people and their ways, given up people emulating as godmen & their advices, one in total surrender at the feet of god, one who has lost all account of his body & its requirements in a mutual singing praise of god is the main Vaishnav (Mukhya). One with spontaneous casual & natural love for God, one who is forever a devotee of god, he is

the unartificial-Nitya Vaishnav. In close proximity to the Vaishnavs, one gets to experience a divine joy by singing the praises of God. God himself, to listen to his praises arrives with his followers. One who sings thus with an ever increasing passion, in the result stage, continuously experiences the divine form of this God incarnate. In this life itself, he discusses and talks to God like a friend.

Shreemad Bhaagawata sevan by the Tridevs : (The 3 gods, Generator-Brahma, Operator-Vishnu, Destructor-Shiva) : The Katha-saptah (The week-long katha recital) : the way to attend & listen to the katha (saptahshravan vidhi) :

To gain strength to perform his duty, god Brahma does the 'sevan' of the *Shreemad Bhaagawata* every seven days, god Vishnu every month, God Shiva every year. Due to disease of the mind & body, due to various flaws & ills prevalent in Kaliyug (present Iron-

age) 'Saptah' Shravan, listening to the katha-recital in seven days has been mentioned. A different method, for a different purpose has been mentioned elsewhere. Shri Shukdevji-Sanathumars-Sootji-Gokarna etc. have performed this katha-saptah. Even the sun-god (Sooryadev) & Vishnoodoots (God Vishnu's followers) have stated the same for katha-shravan.

At a desirable, favourable time one must listen to this katha. Everybody must be invited for the same. Even a split-second moment here is rarely begotten. All the arrangements for the katha must be made beforehand. The katha-mandap or the pavilion must be at a pure, big place. The intellectuals, the renounced, the renowned ones, the Vaishnavs, must be given a front seat arrangement, not merely to the organizer or the one who has given a lot of funds or donation for the same. If the host keeps on continuously looking after

the needs of his guests, giving up the katha, it is improper. In the katha for/by an institution, there is no definite host ! Or is too busy in other rites, not in the katha itself! In this situation, who is the real main listener ? This is like Shukdevji performing it without king Parikshit, which is also improper.

A dispassionate-Vaishnav intelligent-knowledgeable of the Vedas - clever in giving examples suited to the principles - patient in giving answers to questions - expectationless-man must be made the orator, not others. One must do katha-shravan with regularity and according to the custom. One must pray & sing the glory of the *Shreemad Bhaagawata* & its orator. One must imagine or feel the orator to be in the place of Shukdevji . Such an orator must not stand up in front of anybody amidst the katha. The katha is the form of God. Its meanings are God's ornamentations. One does not greet people

when one is getting dressed! If honourable people come for the katha shravan, the host must respectfully bow, invite them etc. after the katha - "Prasanga"; keeping aside all worry for formal behaviour-job-business-house-family, one must do katha shravan with integrity. Fasting etc. is secondary, listening to the katha is the main aim. One should remain attuned to what is being said, the bodily functions should'nt become a source of disturbance, such type of discipline & food for the body must be undertaken. One must keep a pure intellect. One must leave aside lust, anger, vanity, honour, envy, greed, hypocrisy, infatuation, jealousy, laziness & criticism. One must maintain truthfulness-purity, compassion, silence, simplicity, respectful attitude & generosity. One must perform kirtan during the intermission/rest/katha-viram. To explain or to retell the katha as one has understood while listening is considered kirtan here. At the end

of the katha, one must pray to the *Shreemad Bhaagawata* & its orator, performing beautiful kirtanas with the help of drums & other musical instruments) etc. It is not mentioned to introduce music amidst the katha; one must give prasaad-tulsimaala (necklace with beads of tulsi & food after being offered to god) to the other listeners. The community-feast etc. & other functions are not mentioned. After its completion, on the next day, the one with renunciation, must read & recite the Geeta or do 'Geeta-paatha', the family man must perform a sacrifice (Homa).

In the midst of the katha, leaving Shravan, one must not do the 'Homa'; it is not mentioned, it is improper, Shravana is of prime importance. In the "Maryaada-Maarg", the 'Vishnusahasra naam-stotra' [a verse with 1000 praise singing names of God Vishnu] or in 'Pushti-maarg' one must do or recite the "Purushottam-sahasra-naam-stotra". Those

devotees without any worldly desire, the expectation-less Vaishnavs become more pious & holy by the katha Shravan only. They do not have much interest in the Homa etc. After 'Shravana', Manan' is what is emphasized for everybody. Knowledge which is unclear or filled with doubts, listening out of inattentive laziness, 'sandigdha-mantra' [that incantation/verse praising God which is doubtful regarding its origin, words & meaning] repetitive recital of God name (Japa) done with a confused mind, are not effective !

(1) Belief in the statements of the orator-Guru.

(2) Humility in oneself.

(3) Victory over the faults of the mind (restlessness, depravity etc.)

(4) A firm, unwavering intellect in the Katha.

These four are necessary for the fruitful results.

The definition of the *Shreemad Bhaagawata* :

That which expounds the meaning of the "Gayatri" initially; where detailed religion is described, which includes the death incidence of the devotee Vrutrasura is known as the *Shreemad Bhaagawata*.

The *Shreemad Bhaagawata* comprises 18,000 shlokas/verses in the form of the dialogue between King Parikshit & Shookdevji.

These are its different definitions.

- 1) Sarga : creation
- 2) Visarga : God's performance
- 3) Vrutti : Sustenance
- 4) Raksha : Protection
- 5) Manvantar : righteous actions
- 6) Vansha : progeny description
- 7) Vanshanucharit : way of living by the progeny
- 8) Sanstha : Disintegration
- 9) Hetu : Pretext for life
- 10) Apashraya : The supporting cause.

One possessing the above 10 characteristics is known as the Maha-purana. The *Shreemad Bhaagawata* is a Maha purana, with different names for these characteristics.

Considering all these, the Devi-Bhagvat is not considered the Mahapurana. There are various commentaries available of different scholars of different times on this *Shreemad Bhaagawata*, some are quite ancient. Various people even before Bopadev have commented on it, hence it is not Bopadev's creation. It is the visualized form of Vyasji in his Samadhi. After creating four Purana-sanhitas & the Mahabharat, Vyasji created this masterpiece, and then for different people with different preferences & capacities created various other Puranas. Along with the Vedas, the Puranas too have manifested themselves from God's exhalation. The Puranas are the detailed explanation form of the Vedic meanings.

The Itihaas - Puranas are considered the 5th Vedas.

The summary of the 1st Skandha :

The three shlokas of Mangalacharana :

Meaning & Harmony :

The *Shreemad Bhaagawata* is famous as described. In the second part, the cause of all, the Creator of the universe, the undivided-source-object-cause-form, omnipotent, omniscient, playful in His own joyous form, the roopa/form-Leela of God is described. In the first part, the cause behind all the Vedas, the names, the forms to those ever united in God) In reality, Vyasji etc, God is introduced & it is His Naam has called it the "Saatvat-Sanhita". The name-Leela is described. Giving bondage meaning of Saatvat-Sanhita is, those who with the world, & emancipation in the Vedas, remain always respectful surrendered to the God delights. This is his importance. This is will of God, eternal in their self-surrender how "Poornagunavigraha" God is described Vaishnavs, their Veda. This Saatvat-Sanhita [renounced to all attributes].

after 'Shravan' leads to inspiration for In the third part, God's innocence & His devotion. In its beginning, the knowledge-likeability & desirableness have been described. In the fourth part this same God incarnate of God Krushna, Bhagwan Krushna described. In the fourth part this same God dwai payan Vedvyasji, does the Mangalacharana gives realization to His devotees is mentioned. with three shlokas. God, sung in the 18,000 God, renowned throughout the world, in the shlokas of the *Shreemad Bhaagawata* & His Vedas, the Purushottama, He himself Shri Krushna, has thus been sung in the first verse. Leelas are described (in the briefest summary, This shloka is the seed-form. It contains the meaning of "Gayatri-Mantra" too. The Gayatri in these 3 verses. In its first quarter, the main

is the veda-mata (mother of the vedas). In this manner the Vedas & the *Shreemad Bhaagawata*, having a similar root are equal, not contradictory to each other. The *Shreemad Bhaagawata* is not inferior to the Vedas.

The 2nd shloka is of the tree form. It describes the ultimate religion of those truthful men who are without malice or envy. One worth knowing, one which is real & brings about well-being, that which removes all miseries from their root, the Brahman (supreme soul, Bhagwan, God) is described in the *Shreemad Bhaagawata*. By merely performing its Shrivana, God instantly gets seated in one's heart, and from that moment remains firmly positioned. One with the urge to know Him, one with the desire to know the right path in life, that intelligent person, takes this advantage to himself & attains what he cherishes most. After listening to the *Shreemad Bhaagawata* as visualized by Vyasji in his

Samadhi, nothing else remains to be listened to. If one does so, there is neither a great gain or a loss.

The 3rd shloka is in the fruit form, describes the form of the *Shreemad Bhaagawata*. In God's Vyapi-vaikuntha (His abode), there is a garden called (Naihashreyas) [Moksha/Liberation] which has the "Nigam-Kalpavruksha" [the vedic wish granting tree]. The *Shreemad Bhaagawata* is that ripened fallen fruit from this tree of the Vedas. Vyasji, during his time of incarnation on earth, has brought it with him, contained in his heart. It is completely filled with the Rasa of the meanings of the Vedas. It has the union of the Rasas of God & devotion. In spite of it being a fruit it does not contain anything to be thrown away, like the peel or the seeds. It is completely juicy like seedless grapes or pomegranates. It is easily available on this earth. The devout, sentimental, emotional & the interested can

experience it. One without any worldly desire is 'Rasik'. One who can conjure up the Leela in one's heart, after listening to the katha, such a person, skillful in evoking sentiments & emotions with interest is called 'Bhavuk'. Till death, repeatedly, to enjoy the Shreemad Bhaagawata-Rasa is emphasized by Vyasji. That which is more valuable than emancipation, the Rasa of devotion is available from the Shreemad Bhaagawata. In this way the first three shlokas are synchronized with the seed-tree-fruit forms.

Incidence/Section/Subsection :

The 1st skandha: Prakaran/Vibhaag/Vichar :

The katha form of the Shreemad Bhaagawata begins from the 4th verse. According to Vallabhacharyaji, & the meaning of the katha, there are three Prakaranas in the 1st skandha :

1) "Samanya": Ordinary/General with 9 adhyayas-Adhikaar-[Deservance]

2) "Asamanya": Extraordinary/Special with 9 adhyayas

3) "Gunateet": Above all attributes 1 adhyay.

According to a different view, there are 'Heena' (General), "Madhyama" (Moderate), "Uttam" (ultimate) adhikaar prakarana with 3-3-13 adhyayas. This is according to the place & time of the katha.

The Shreemad Bhaagawata has mainly three orators-listeners. The katha too has occurred in 3 different places & time. The katha of the ones in ultimate category took place on the banks of the river Ganga. Today that place is called "Shuktaal". Here, the orator is Shukdevji, the incarnation of God Mahadevji. God Nanda-nandan himself is incarnated thus; such views are also available. This is possible due to a different kalpa. King Parikshit is his main listener. God protected him only for the purpose of

propagating the *Shreemad Bhaagawata*. The various Munis too, the loved ones of those devotees of Vishnu are his audience. Out of compassion, Shri Shukdevji has recited the katha for the worldly people too. In the same place, all these three have listened to the katha. Sootji, after listening to the katha here, recited it at 'Naimishalaya' to other Rishis.

King Parikshit out of renunciation, left food & water with an intent to fast till death, then the katha began/occured. The katha of those of the moderate category has occurred on the banks of the river Saraswati, at the Vyasashram, known as "Shamyapras" This has occurred in the form of the discussion between orator Naradji & listener Vyasji, at the time when Vyasji was feeling sad & distressed & empty within himself. The katha of those in the general category took place at Naimisharanya. The Rishis performing the 1000 year long "Sahsrasam" rite, is the time

during which it took place. The orator here is Sootji, the listeners Shounakji & 88,000 rishis. Besides these three, various other orator-listeners are mentioned in the *Shreemad Bhaagawata*. All these are counted among the above mentioned main three. Vidurji has listened to the katha of the 3rd & 4th skandha from Maitreyaji. In the 11th skandh, God Krushna recited the "Brahmavaad" to Uddhavji. The state of consciousness & the deservance level of both Uddhavji & Vidurji is far greater than that of Parikshit, yet they have not listened to the entire *Shreemad Bhaagawata*. King Parikshit has listened to it entirely & hence is in the ultimate category. In spite of not listening the entire *Shreemad Bhaagawata*, both Uddhavji & Vidurji have got the ultimate result of devotion for God. Thus, in all the skandhas God resides totally. In each letter of the *Shreemad Bhaagawata*. God delights & plays.

The general category of orator & listeners at Naimisharanya, Sootji & the various rishis, & thought :

Those belonging to the general category are in Naimisharanya. The 'devta' of this place is god Vishnu, who is sattvik [of the attribute sattva-truthful, serene]. A forest too is sattvik. In such a place, the mind is quiet, peaceful & happy, and is essential for gaining knowledge too. One does not get bad thoughts/despondency/malice in the mind at such a place, or these types of incoming thoughts are 'Aasurbala' [demonic power]

These thoughts at the blinking of an eye (Nimish), become peaceful, such a place is Naimisharanya. All the restless wanderings of the mind stop & it becomes firm & steadfast. By the advice of Brahmaji, the rishis found this type of a place for performing asceticism. The place where one's mind becomes steady, without any senseless thought wanderings,

without any pulls from the world of relations & infatuations, worries of the house are left behind, this type of a place related to God is ideal for the katha shravan.

The rishis are those who can envision 'Mantras.' They are performing a rite lasting for 1000 years in Naimisharanya, called "Sahasrasam." In Brahmaji's 1000 year rite, God had manifested himself. The rishis knew this, and began the rite with the deep longing for God's manifestation here. In the form of the Shreemad Bhaagawata-Katha, God did manifest there. The rishis are desirous of owning or entering the heavens. This heaven implies a 'Devta' or the joyous part of God himself. It also means self-happiness. In this long timed rite, the rishis invited death too to prevent any mishap during this period; Such rishis with tremendous potential too are considered in the general category, because they considered themselves for superior than

their orator Sootji. They are the offsprings of the highest Brahman caste. Sootji belongs to an inferior- 'vilom' caste i.e. the child of a kshatriya father & a brahmin mother, who does not have the privilege to know the Vedas. These rishis have various disciples & hence possess the pride of being masters. This vanity reduces their claim on the fruits of the *Shreemad Bhaagawata*. Due to all these reasons, ones who could defy death, envisioners of Mantras, disciplined, powerful character-filled rishis too are kept in the ordinary, general category. Sootji knows the "shabda-bhaav", the word meanings of the *Shreemad Bhaagawata*. He is not very clear about the exact implied intention & interpretation, nor does he have detachment. For these reasons, inspite of being the orator of rishis, he is in the genral category. "Romharshan Sootji" while performing/reciting the katha felt the vibrations in his entire body. He was killed

unknowingly by Baldevji. He then blessed his son, who is this 'Ugrashrava Sootji.' If such people are in the ordinary category, where do we, of the present age of orators & listeners belong?

The characteristics of the orator & the listener of the general category:

The listener of the *Shreemad Bhaagawata* must have atleast three following requirements :

1) Jigyasa : the urge to know & to think over what is known which is indicated by the questions asked.

2) Amatsarya: Those who cannot bear anybody's progress is Matsaya. Without envy; this is indicated by happiness felt for somebody joy or prosperity.

3) Shravan Aadar: Respect in what is heard or listened. What is difficult, an effort to understand that, with love, faith & acceptance of the truth, which is its indication.

The orator too must have the following :

1) the learning of the *Shreemad Bhaagawata* from a guru as the custom goes, and a regular study of this scripture.

2) Awareness about the mysteries concealed in the *Shreemad Bhaagawata*.

3) The skill to put forward one's talks in a manner which interests, is easily understood, & invokes love for God in the listener.

Shounak etc., being in the general category have not received the ultimate fruit, yet their shravan has not gone in vain. It has resulted in their steadfastness in their urge to know God, & a definite clarity in their scriptural text by the resolving of doubts. They are attached to Yagna-karma, sacrificial rites, whose end result is emancipation. Whatever be one's category, the sevan of the *Shreemad Bhaagawata* is never fruitless. To continuously, respectfully do shravan for a long period of time definitely yields results. The God who is

himself an end, who can remain unsuccessful in working for/toward him?

The characteristics of the orator-listener of the moderate category :

Those belonging to this category are Viprarshi Vyasji & Devarshi Naradji as the orator. Both are incarnations of god, yet in the moderate category! Both can claim privilege to the scriptures. Vyasji is aware of his own adequate supremacy, has many disciples, has faith in various other means. Both have a lesser degree of detachment than required. Vyasji himself can decide on the ultimate essence. Naradji while singing praises of god, can visualize Him in his consciousness. Yet, both belong to the moderate category. The more one's detachment, the more the claim on the *Shreemad Bhaagawata*.

Here both must possess similar 3 characteristics :

1) Bhagwattkrupa - A zeal to do & work for a divine purpose.

2) Bhagwadiyatva - a continuous deep interest & Oneness.

3) Bhagwadekatva - a non-dual awareness of or with God.

Those of the general category must also be present.

Characteristics of the ultimate category of orator & listener:

A deep, profound detachment (Vairagya) besides all those required in the general & moderate category is the prime characteristic here; likened to the simile of an M.A. student already having possessed matriculation & a B.A. degree. Here, king Parikshit is the listener, Shookdevji Bhagwan the orator. Both have tremendous detachment. By being one with God entirely, one gets this Vairagya. The vairagya of Shukji, the incarnate form of Shankar is well known. God Krushna has

incarnated Shukji to propagate the Shreemad Bhaagawata; with the deep liking for the 'Nirguna' god, Shukdevji, became deeply interested & involved in the Leelas of Uttam-Shloka-Bhagvan-Shri-Krushna. The Leela enticed & absorbed his consciousness. The one who after birth instantly left the ashrama of his father, due to the tremendous attraction for the Leela, returned himself. He has learnt the Shreemad Bhaagawata from Vyasji according to the custom. In the state of being a Paramhansa, he manifested himself in the assembly of king Parikshit & recited the katha. King Parikshit does not have any disciples nor does he consider himself superior to Shri Shukdevji. From childhood he has played games similar to the Seva & Katha & done God's Sevan. He has had the "Darshan" of God in his mother's womb. He searches for God in everyone, examines them, & has love for God. From the beginning itself he had

detachment for the pleasures of this world & of the heavens. Due to the curse, it resurfaced. He has renounced his kingdom, relations etc., even food & water & is seated on the banks of the river Ganga. He has considered the seva of Shri Krushna's feet as ultimate. He has a deep desire for katha Shhravan. For this reason, his detachment is firm. The *Shreemad Bhaagawata* is propogated in the form of the discussion & question-answers between Shri Shukdevji & king Parikshit. By the means of the knowledge incarnate Vyasji & Shiva-incarnate Shukdevji, Shri Krushna has planted the triumphant flag of devotion & made it victorious.

Everybody should, with firm determination, perseverance, regularity, discipline, without any other expectation, just for the sake of love for God, keeping the meanings in mind, must do sevan of the *Shreemad Bhaagawata*.

The real true concealed meanings of the *Shreemad Bhaagawata* is revealed by Mahaprabhuji Shri Vallabhacharyaji :

To decipher meanings of the *Shreemad Bhaagawata* is very difficult. None, but the husband-god of speech, Agnidev can have this potential of revealing its real meanings. When one is unclear, or not with a definite understanding, how can one explain it to others? The fire incarnate 'Vaishwanar', the lotus face of God himself is the sole authority with this potential. Speech shows her full form to her husband Agnidev. God Shri Krushna, gave the human form to Vaishwanar. His own lotus-face form, and gave the command of revealing the deepest, true, real meanings concealed in the *Shreemad Bhaagawata*. By manifesting himself as the entire knowledge incarnate Vyasji, he portrayed his Leelas in the form of the *Shreemad Bhaagawata*. Thus both, the *Shreemad Bhaagawata* & its deep

meanings have come to by the explicit wish, instruction & command of God. Vallabhacharyaji initially wrote a brief summary on the *Shreemad Bhaagawata*, few parts of which are available today. By the special mercy of God, Vallabhacharyaji wrote the "Shri Subodhiniji". It contains the 3 meanings of the verse, word & letter of the *Shreemad Bhaagawata*. In the "Tatvarthdeep-Nibandh" there are the meanings of the part-incidence-chapter & scripture. In the 'Shastrarth-prakaran' of this Nibandh, he has clarified all the meanings of the different scriptures. It is also called the 'Geetarth'. Its detailed explanation is in the "Sarva-nirnay-prakaran" of the Nibandh. In the 'Bhaagwataarth-prakaran, the meanings of the incidence-part-chapter of the *Shreemad Bhaagawata* are clarified. By understanding the meaning of this Nibandh, one must try to understand those of Shri Subodhiniji. These have been

manifested, out of delight, by Gods wish for the upliftment & realization of divine souls. God wished for these 7 meanings, the creator of the Leela & were thought about by Vyasji, the envisioner of the Leelas. These deep meanings are loved by both God & Shri Vyasji. Mahaprabhuji Shri Vallabhacharyaji initially created the Subodhiniji of the first three skandhas. Then God felt lonely & disabled without Mahaprabhuji in his Leela; & inspite of taking form as Shri Goverdhannathji, gave the commands in sequence of country (Desh) & Body (Deha) renunciation, "Sanyasa" to Vallabhacharyaji. The one who serves must obey the master. Mahaprabhuji described the Subodhiniji of the 10th skandha, the heart of God after receiving such Gods command to him for two times.

The only Subodhiniji available are till the 11th skandha-5th adhyaya-2nd shloka. The rest are not found. Thus from the 4th to 9th

skandha, the remaining part of the 11th & the 12th skandha have not been manifested. Various texts simplifying & explaining the Tatvaarthdeep Nibandh & Shri Subodhiniji are available; Shri Gusainji's 'Tippani'; Shri Purushottamji's 'Prakash'; Shri Vallabhji's 'Lekh'; Shri Lalu Bhattji's 'Yojna'; Shri Nirbhayramji's 'Karikaarth' etc. & various articles by independent thinkers & intellectuals & the various progeny of the Vallabh-clan. Even today, various essays-articles & texts are being created. All this literature is helpful in understanding the meanings of the *Shreemad Bhaagawata*.

The six questions of the rishis, desirous of knowledge :

In the 1st adhyaya of the *Shreemad Bhaagawata*, the rishi's desirous of knowledge have asked 6 questions to Sootji, who was well versed in the *Shreemad Bhaagawata*.

1) What is the ultimate well-being of all

mankind ?

2) What should be listened to, to please God, which is the crux of all scriptures, etc.?

3) What is the purpose behind the incarnation of God Krushna?

4) What are the different Leelas of God?

5) What are the different incarnations of God & their Katha ?

6) After God stopped His manifestation on earth, i.e. He returned to His own abode, under whose refuge did religion go?

The reply to these questions in a general broad concised manner is in the 2nd & 3rd chapters of the 1st Skandha; & the entire *Shreemad Bhaagawata* is its total detailed explanation form.

All the questions have a single answer :

Krushna, Krushna-Katha-Shravan-Sadhankram (Means of listening) :

The ultimate well being of all mankind is Krushna. He gives the end result to all living

beings whether of this world or of the heavens. Krushna is the only crux of all and is worth listening to. To perform His Leelas & to give devotion & emancipation, Krushna has taken an incarnation. All the other incarnations & their Leelas belong to Krushna only. He is the protector of religion. Hence, the answer to all questions is Krushna. All questions related to Krushna pleases the self (Atman) in the form of Krushna. The inner state of a being too is pleased by God or His force acting on oneself. When the questions itself lead to well being & joy, what will the katha, recited as an answer not lead to? What is impossible to get from the Leelas of God - the source of the katha? And what is not unavailable from Krushna - the performer of all these Leelas ! Even in life, when all sorts of questions arise, the simple - sure - true in its entirety - answer is Krushna ! After listening to the Krushna-katha, one who

serves, does Seva of Krushna residing at one's own house, what is not available to him ? Krushna himself is the means & the end, so are the Krushna katha & seva. If inspite of following truly one's own religion, if one does not feel love for God's katha, then that followed religion is nothing but repetetive toil.

Religion is the means, to lead to the fruit of devotion. By following one's own religion, the inner essence of an individual gets purified. After this purification one gets faith for the truthful scriptural texts like the Vedas, the *Shreemad Bhaagawata* etc; one contemplates its meanings, then by continuous profound meditation one gets knowledge equivalent to realization. Hence, one develops detachment for all pleasures leading to the mortification of senses, then one begins to do the means like Shravan etc. for devotion; then one develops ultimate devotion, wherein one becomes able to realize God within &

without, everywhere. With the increasing amount of Shravan of the *Shreemad Bhaagawata* devotion gets inspired, becomes steady, increases & leads to glorious results, leading to a well-lived life. The ultimate gain in life is Tatvajigyanasa: the longing to know the real essence. This 'Tatva' is called 'Brahma' in the Shruti, 'Parmatma' in the Smruti (Geeta), 'Bhagvan' in the *Shreemad Bhaagawata*. All these words are different, they are different names of the same Tatva.

3 fold life forms as God's creation : The real action for the benefit of all mankind :

This one-undivided Brahma felt like taking various different forms & performing the Leela, and did so with its omnipotent potential.

It decided to manifest the various rasas in the Leela. For the purpose of variety in the Leela, various high & low forms became manifested. What is difficult to imagine also

with the mind; God manifested in this amazing form of the universe. He created the universe & took form as the universe. In this universe, this sata-chitta-ananda Brahma by his own desire created matter from the Sata part, created life from the Chitta-part and became the witness (Antaryami) of all & within all by the Aanand part. God thus performs his Leela in all these three forms. From these came the people who live according to their own whims, those living according to the scriptures and those who live for God alone; the above mentioned are known as those created in the '*Pravaha-Maryada-Pushti-Shrushti*.' Those who wander in all different types of company & incidences, lazy & indolent, always hankering for senseless mortifications & pleasures, always without any steady interest in life are called "Charshani". Every one should get a proper result, a proper means, hence God created

the Vedas from his exhalation. Even in this iron age or Kaliyug, God thought about bringing the well being of people with ordinary intellect. He gave incarnation to Vyasji, his knowledge-form-incarnate. He made proper sections from the one Veda & made them famous, thinking about the welfare of all, including the Stri & Shoodra who could not claim privilege to the Vedas. He included the meanings of the Vedas in the 'Mahabharat'. This is the true humanity & social welfare of Vyasji. Others can manage the facility of money, the religious heads must purify - make firm - orient towards the Truth, the minds of the people, & lead to a good life of all people. Where can there be any well being without Krushna? Hence, society must be given the intellect, the interest, the way towards god Krushna. Schools, colleges, hospitals, etc., so called welfare institutions though necessary, form just one small part of

religion - compassion. Vyasji has shown the real benefit of all mankind, "Always perform that which leads to well being of all."

The Grace of God on Vyasji & Naradji :
The religion of those truthful men who take part or do the Satsanga :

It is better to serve Yogesh rather than Yoga. These truthful men remained discontent even after performing these true acts off humanity. They felt the unnamed need of some (emptiness) creation within ! This emptiness started haunting them. God bestowed His Grace. If this occurs, one can meet a real devotee, and can find out what is really missing or needed in life. When one feels a deep painful longing for that well being missing in life, one begins to persevere and search for it, with dedicated zeal & surrender to God, it automatically comes & falls in one's lap ! God already keeps ready what a devotee needs. This is the pride of the

path of devotion. God, sent Naradji to Vyasji at his own house ! Vyasji then enquired of him about what he thought was missing ! Though knowledgeable, he accepted his inability of doing so ! Naradji then related his story of his past life in a past creation, not of an earlier birth ! He related his experience ! He was the son of a maid. He grew up on the food of the house of Brahmins knowledgeable of the Vedas. If food & money are pure & holy, the mind too becomes so. God's grace works then and one gets to serve truthful men. By serving & running to & fro for such men, one is spared the hassle of repetitive births & deaths. One who does so must not have the following three fallacies : (1) Restlessness (2) Senseless hankering after pleasures (3) Working out of a petty minded selfish motive or hoarding means for that purpose. He must have the following attributes : (1) Humanity (courtesy) (2) To be

adjustable & favourable for the one whom one serves (3) A deep desire for Shravan & Seva (4) A sweet and purposeful talk only. These truthful men too must have : (1) Expectationless (to be) (2) Detachment (from various relations & incidences) (3) Meditation on God.

Naradji, after being a maid's son, out of the power of Seva-Satsang-singing God's praises, became the son of God Brahma [The appointed God of creation]. There is no real solution, but this, of removing the suffering of sorrowful people. The intellectual wishes to know God. The devotee wants to experience God. The sufferer wants to remove his agony. For all these three, the real solution is the singing of praises of God & His Deeds ! God enters into a being by this Shravan, and one feels like doing the Seva, which leads to success. The worldly lust tramples & burns, greed entices, drowns,

sweeps off; hence leading to external violence & anger. Repeatedly this occurrence leads to confusion & distress. Thus a conscience with repeated assaults becomes nearly dead. For this, The Seva of God Mukund is the life-restoring miracle. God is the restorer of life & the giver of emancipation. The dead conscience becomes alive again by the Seva & Shravan of God Mukund. This is really experienced. The path of Yoga (belief in God) too after a prolonged period results in this. It is better to serve Yogesh than Yoga. Thus, Naradji advised Vyasji to do 'Darshan' of God's leela. He thus related God's command to do Samadhi, deep contemplation, & then left.

Vyasji's envision of the Satvatsanhita in deep devotional contemplation :

Vyasji thus began the deep devotional contemplation (Bhaktiyoga-Samadhi), and envisioned the Poorna-Purush Bhagwan, and

Maya (illusion) staying in the refuge of God. He also saw living beings & their sad state by the contact with Maya. He also saw Maryada-bhakti & Pushti-bhakti as the means to come out from this state, and God's Leela. He saw & was also inspired during this state, of words describing God's Leela. With the deep desire of welfare of mankind in kaliyug, he gave this real-simple-true-efficacious Satvatsanhita - The Veda of the Vaishnavs - The Shreemad Bhaagawata. He envisioned all the different Leelas of God in his Samadhi. He then organized these into Skandhas & taught Shukdevji, who was engrossed in the life of quietitude. If the orator has the flaw of being engaged in worldly affairs, then due to this fallacy, this Sanhita cannot be one which inspires devotion. If one is drawn towards sense mortification, one can't be drawn towards God, and vice versa. Shri Shukdevji was attracted by the attributes of God, his

intellect became engrossed & involved in following God's will, he became single-minded in his love for God. He learnt the *Shreemad Bhaagawata* with respect.

The devotee loving God :

The amazing science of India :

Sootji began narrating the Katha which clearly explains the grace of God on the Pandavas. The Pandavas were victorious in the Mahabharat war. This was due to the grace of God Krushna. Duryodhana was killed in battle. He is the son of Dhrutrashtira ! If one brings up one's sons' or family by forcefully taking away somebody else's property, it leads to devastation of the progeny. Ashwatthama tried to please him. To be under the check of power & money, one forgets discrimination too ! He killed the five, young, sleeping sons of Draupadi. To please Draupadi, Arjuna went to seek revenge. He was unable to recognize the "Brahmastra"

[guided nuclear missiles] of Ashwatthama, one with incomplete knowledge. He then took Shri Krushna's refuge during this time of distress. Refuge is the easiest means to ensure success. God considered His devotee Arjuna as His friend & made him victorious, God lovingly protects those under His refuge. One gets peace by taking refuge of God. God is filled with love for His devotees.

He gave understanding to Arjuna who fired another Brahmastra against the one sent by Ashwatthama, and recalled them back, seeing the suffering populace. This was the developed science of India, which could perform this astounding feat of recalling back missiles of devastation of both sides.

He put Ashwatthama in bondage & brought him to the tent/camp. Draupadiji, a devotee, considered him as the son of the guru, though he was the murderer of her five sons, and told them to respectfully release

him. Bhimsen was (bent on) killing him. Shri Krishna intervened. He told Arjuna to take the 'Mani', the jewel of Ashwatthama's head and then to send him away. He saved his devotee thus from the guilt of killing a Brahmin, & also helped complete his vow. Then, this insulted Ashwatthama, with the desire of killing every progeny of the Pandavas, fired another Brahmastra which could not be recalled. He decided to destroy the infant in Uttara's womb. Seeing thus, the saddened Uttara rushed to the refuge of God Krishna. God showed His grace. No troubles remain for those in refuge of God. God has a vow of taking full care & protection of those who come in His refuge. God attributes fearlessness to his devotee from all sorts of dangers.

The refuge & singing praises of God –
The natural tendency of devotees with a
pure heart : The truly religious :

While protecting the womb of Uttara,

— aunt Kunta saw Krishna, and understood the infinite compassion of God. One whom she considered a nephew, turned out to be God. Even in times of happiness, Kuntaji took refuge & sang the praises of God. If the conscience is pure & innocent, taking refuge of God is possible. Sorrow is that which may lead to 'Darshan' of God. Kuntaji realized this out of her own experience, hence she asked for everlasting sorrow. Even sorrow, got out of the grace of God, keeps one centred to Him and brings about well being. Sorrow got out of actions, result in a blind race in the world and makes one distracted from God. That she would have love for God instead of her relations, this is what Kuntaji prayed for. To receive and expect joy & happiness from ones' children whom one has struggled for & made happy; even this type of desire too leads to agitation & distress. Only he who has love for God is truly happy. Dharmaraj

Yudhisthir felt sad & was in pain inspite of becoming a king. A truly religious man cannot bear anybody else being sad due to oneself. 'Out of my mean selfishness, I have created misery to so many' - this is what he thought ! Irrespective of getting a kingdom, he remained sad. To put an end to this pain, God Krushna brought everybody to grand father Bheeshma, who was knowledgeable of all religions. God did not tell him, that he sided with those in fault inspite of he knowing all religions. To find out the good part from a whole lot of fallacies from a person, & to respect him for that should be done. This is the art of living taught by Krushna. Bheeshmaji then explained all religions. The crux of all this, the surrender of the self to God, was what he did. An advice when followed becomes firm. What is not availed by surrendering all to God ? The guilty Bheeshma gained emancipation !

Yudhishtir is the Dharmaraja (one who knows what religion consists of). Pure religion is the Seva of Krushna. When the mind is merged with Krushna, no other desires remain. Wherever there is religion, happiness is available. By becoming immoral or irreligious,, one invites sorrow & pain. All was prosperous in this Dharmarajya. After making His own ones' happy, God left for Dwarka. He gave knowledge to the women - folk of Kuru just by His 'Darshan.' They sang the praises describing His real form. The people of Dwarka too welcomed Him warmly & sang His glories. The refuge taken by mother Uttara, resulted in happiness for the one in the womb too ! In this womb, before birth, king Parikshit got the 'Darshan' of God. By being protected by God, he was called 'Vishnuraat'; one who eternally searches for & examines the One seen in the womb, hence called 'Parikshit'. This grace of God is rare

even for the Rushis & Munis and is easily made by taking His refuge. To prevent any hindrance in the realization of such a devotee, the generous God even gave emancipation to the hypocrite Dhrutrashtara. Devotees meet only with the grace of God. By the grace of the devotees, one can meet God too ! Dharmaraja Yudhishtir, each morning, went to pay his regards to the hypocrite-guilty-masked-eager to see their deaths - Dhrutrashtara, paying him the respects & considering him in place of their father. The truly religious does not have this feeling of 'an eye for an eye' or does not debase himself to the level of others ! By pondering over his religion, he behaves in a manner where no loss occurs to anybody; not out of love or hate ! He doesn't invite or get into strife ! The Pandavas came to know of God Krushna returning to His Abode via Arjuna. All their success in life & joy was due

to the refuge & grace of God Krushna, this was explicitly understood by them.

The Pandavas thought, now, no-more will they get seva of God Krushna. What use are the body - beauty - wealth - power - relations without the 'Seva' of God ? By crowning Parikshit as the king, they left & got emancipation.

The similarity of values between two generations :

After being crowned King, Parikshit smoothly ran his kingdom with the advice of the devotees, the intelligent philosophers, the Brahmins etc. As far as elders are present, one must live, respecting them & catering to their happiness. One must not oppose them with one's thoughts, one should remain calm after relating one's true & well-meant thoughts. By accepting & respecting such thoughts of youth, the elders can prevent a confrontation and a conflict. Wherever there

is this threefold union of love-understanding-patience, happiness & peace come automatically. If youth & old-aged both should live with the view of accepting that which is well meant & true, then internal conflicts & quarrels cease. Strife arises when both feel that they are truthful & mean well. Actually the truth is what is told by one's own scriptural text. If both the aged & the youth live according to the scriptures, keep thoughts and actions according to the doctrines/principles, then it is possible to gain peace-happiness & success. The unity in values in the family brings about a united life. Today, we have the scriptures, the way, the aged & the youth, yet, where are those who walk on this path ? How many of them are there. Aren't they very few in number ? Hence, doesn't one find very few with peace-happiness & success. Most people, don't they waste life on internal strifes, likes & dislikes ?

The Rishis had devised the system of the "Varnashram-Dharma" to avoid family feuds, to give freedom both to the youth & to the aged to live their own lives, to experience life itself !

The four foundations of Religion :

A necessity in behaviour :

The five sources of strife :

King Parikshit reduced immoral & irreligious behaviour & helped in the increase of the truthful, moral one, by punishing the wicked & rewarding & respecting the wise. He saw mother earth & religion in the form of a cow & a bull. To spare them from the fangs of pain, he kept Kali in check. If there is the purpose of happiness; living on this earth; it is possible only with religion, & one attains fortunate well being. Kali is the form of strife or quarrels, which hinders the path of religion & brings in pain. Parikshit stabilized religion with its four foundations/feet :

(1) Tapa – Asceticism : To brave odds patiently, after understanding one's own scripture, for welfare.

(2) Shoucha – Purity : The purity of the mind & body.

(3) Daya – Compassion : The feeling to remove sorrows of those who are suffering, welfare for all mankind.

(4) Satya – Truth : in thought-action-speech as said & according to the scriptures.

Religion becomes firm and gives result only if the above mentioned are interwoven in behaviour. Without these, irrespective of any action performed; might be called religion, yet it is nothing but toil, these four are the basic foundations of religion. Without a foundation, how can a building be built ? Parikshit stimulated people to take up these four in their behaviour and transactions. He also gave five places to Kali, the form of strife, to stay :

(1) Anrutarupa Dyuta – Gambling (bets, lotteries, games of profit & loss etc.)

(2) Madarupa Paan – Intoxicants (those which abuse consciousness like alcohol, cigarettes, tea, coffee, drugs etc.)

(3) Kaamarupa Stri – Women (ordinary, undevoted to God & their husbands)

(4) Krodharupa Hinsā – Violence (to give pain to somebody by any means)

(5) Vairarupa Sonu – Gold (begotten by unjust methods).

By indulging in these five, life becomes like a terrible, dense jungle. Happiness & peace become like dreams. The intelligent should stay far away from these five, especially the religious ones, kings, leaders & the gurus/masters.

Parikshit's fast unto death by understanding the Seva of Krushna as ultimate :

Once upon a time, King Parikshit went hunting. The intellect of the devout king

became clouded with Tamas (darkness-ignorance) by Kali, who touched him & fell at his feet; thus deluding him to sin against the Rishi. He put a dead snake around the Rishi's neck. The sin against a Rishi does not allow peace or realization. The rishi's son cursed him, 'you shall die & burn by the Takshak snake'. The king came to know this, & his long lost detachment resurfaced. The Seva of the feet of God Krushna is the only ultimate gain of this life, understanding this, he crowned his son Janmejaya as the king. To prevent time being wasted from the seva, he gave up food & water & came on the banks of the river Ganga. In the waters of the Ganga, there are more particles, those from the feet of God ! These help in gaining a body fit to do the Seva ! The various, intelligent Rishi came to him. The king took refuge of the knowledgeable Rishis & the devoted-river-goddess Ganga & enquired thus : (1) What is the

proper conduct of a man throughout his life to gain well-being ? (2) What is required of a dying man ? It was then that Bhagwan Shukdevji appeared. The king respectfully invited him & asked these questions. Shukdevji started replying. The grace of God Krushna is with the king. Without these one can't get the real 'Satsanga', nor the fruits out of one. By relating the great importance of God, one induces love for God, modifies life in a manner pleasing to god, helps in getting god-realization; is the real, true sat-sanga.

The Prakaran Vibhag : Section :

In the 1st skandha, Saadharan (Adhyaya 1-9) Ordinary/Asaadharan (10-18) Extraordinary & Gunateet (Adhyaya 19) Above all attributes.

The Summary of the 2nd Skandha :

The attaining of one's cherished object by
Katha Shravan :

Bhagwan Shukdevji showed his mercy on

the humble, eager of knowing god, king Parikshit who came under his refuge. He recited the Krushna Katha. There are a lot of futile things to listen to, wherein life is wasted. Precious youth is not meant for being wasted thus, or in a mad chase for money or for senseless pleasures. To gain the ultimate in life, it is utmost essential to perform Shravan, Kirtan & Smaran of Him, who is omnipotent, present everywhere, who has performed the ten Leelas, the joyous Krushna. From the moment one feels afraid of the world, one must begin doing thus. It leads to deep devotion & god realization. One becomes fearless & merges with God. If death is near, one should not get confused. One must perform Dhaarna (meditation) which explains the universe as God. God is innocent, & the world is not different from Him. Then whose flaws should one see ? With this view, one loses the fault finding approach in life. After

the conscience & heart become innocent & purified, one can experience the joy of god. Then, one meditates on this joyous god within one's heart, and can gain emancipation. God, who has appointed & given certain privileges to different gods, they, can give only that; neither more, nor anything else. By intense devotion to God, everything becomes available, God Himself can be attained. The devout have only two things to gain / attain : (1) A mind firmly set on God, (2) The meeting with a real, true devotee. Both these can be possible by having love for the katha. Those senses which are not useful in devotion to God are a hindrance. That conscience which remains unaffected by God's name & His deeds, does not flow in form of tears, does not create love for God, that heart is like a very hard black stone or iron ! The king asked questions with satisfaction & delight. He felt that the katha is for himself. The

pleased Shukji, sang glories of God & bowed to Vyasji. God gets pleased by hearing His praises. This happiness of God is the ultimate success in life. He recited the dialogue between Brahmaji & Naradji and the leela of God's creation of the universe. He told the different kathas of the incarnated god who gladly roams the world. Parikshit had some doubts which Shukdevji cleared. He also recited the 'Chatuhu-Shloki-Bhaagwat' [the *Shreemad Bhaagawata* in four verses] as told by God to Brahmaji in Vyapi-vaikuntha. God Himself has taken form as the universe. Any other belief is due to Maya (illusion). By understanding this, one should try to understand the self too.

God Krushna performs His leela everywhere, at all times. The detailed explanation of the same is the *Shreemad Bhaagawata* which clarifies the doubts of the topics of discussion in the Vedas, the Geeta, the Brahmasutras.

The Prakaran-vibhag/Sections :

In the 2nd Skandh, meditation on the microcosm-macrocosm (Adhyaya Chapt. 1, 2) Happiness felt by the orator-listener (Adhyaya 3-4) Manan (Contemplation) – [Adhyaya 5-10] by two ways (1) Utpatti (Adhyaya 5-6-7) and (2) Uppatti (Adhyaya 8-9-10).

The summary of the 3rd skandha :
God makes His devotees innocent :
Katha, leading to a fast well-being :

In this Skandha, Shri Shukdevji has recited the leela of the Padma-kalpa which leads to a fast well being. This relates the discussion between Vidurji & Maitreyaji. The devout Vidurji advised that which would bring welfare, which was ignored by Dhrutrashtara, & Duryodhan insulted him. Vidurji left for pilgrimage. He did not change parties like today's greedy politicians, he renounced his field totally ! He exemplified a healthy mode of conduct. In this pilgrimage he performed

such vows as would please god : (1) & remain in refuge of god. They gain the Compassion for all living being. (2) Contentment in what one receives. (3) The discipline of all senses. God gets easily pleased by these. The pilgrimage helped in purifying mind & body & lead to an increased feeling of devotion for God. He met Uddhavji on the Yamuna river banks, where they talked about God. That which is told by God Himself, which reveals the mysteries of the heart which displays His great importance, ultimate knowledge, this is that *Shreemad Bhaagawata*. To gain this, Vidurji came to Maitreyaji at Haridwar on the bank of river Ganga. He requested & asked Maitreyaji many questions. In reply, Maitreyaji described the leela of the creation of the universe by His own potential creates the Universe. He becomes the fundamental elements of the world. He Himself then enters into it. These appointed gods of the elements sing glory

& remain in refuge of god. They gain the strength of God & the cosmos is created. What remains unattained/impossible by the refuge & Katha of God ? From the navel of this Brahmaand-Purush, the cosmos formed; there arose a lotus by entering it, God Himself took form as Brahmaji, who could not find the roots of this lotus ! God then gave him the command of performing asceticism, after doing which Brahmaji got the understanding & potential to be the creator of various worlds. From Brahmaji's body arose Swayambhu Manu & Shatrupaji. God showed His grace on them in the incarnated form of Varaha-narayana. The Rishis sang the glory of this God. He removed the earth sunk in deep water. To create land from water is so ancient ! This God Yagna-Varaha is the Action Potential of God. He killed the demon Hiranyaksha, who with Hiranyakashipu have come as

demons from Vyapi-Vaikuntha ! This is tested in the following incarnations : (1) Shri amazing leela ! These two were god's doo Varaha (2) Shri Nrusinha (3) Shri Ram (4) Shri keepers in Vaikuntha - Jay & Vijay. God, Krishna.

the medium of the Sanatkumars cursed them. In battle, the assaults by them too were God wished to remove the infatuation considered by god as gift out of love. God present in his devotees, also he feet doesn't look at a devotees' faults, He makes waging war & performing Yuddha-Leela him innocent. Even the toil offered by battle is fought between equals. The 'Parshad devotees He considers 'Seva', keeping guilty i.e. those who have gained entry into devotees amidst all happiness, Himself comes Vaikuntha are equal to God, hence to remove all faults & sins of a devotee performed this wierd leela. Though the cursuffering all odds, punishes & purifies them, was on the one's serving Him, for thsuch a love filled generous Master can be emancipation, the generous God took incd one but God.

nation. The cursed ones were kept amidst God gives His own path to devotees :

facilities & happiness, He Himself sufferDelight by one's own earnings :

great odds to grace them. The cursed on Rishi Kardam appeared out of the took 3 rebirths personifying lust-anger shadow of Brahmaji. He married Devhutiji, greed. To give them god-realization He hne daughter of Manu. He manifested a to take four incarnations : (1) Hiranyaakshwonderful air-plane on the basis of Yogic Hiranyakashipu. (2) Ravana - Kumbhkarnpowers. This craft could go wherever one (3) Shishupaal - Dantavakra. God manished, without a pilot, could offer all objects

of pleasures, with various floors & columns ornamented with pearls, with natural and artificial birds, - with various beds & seating arrangements. This amazing craft was the pride of ancient Indian science & spacecraft. He has not asked for this air-craft from his father or father-in-law. He has attained it by 'deserving' it. One wants to experience or go on outings for the honeymoon after marriage, this is the pride of youth, but not on the funds of the father or the in-laws; to squander on habits, luxury or travel. One feels happy only by spending rightly from what one earns. Pleased with the attendance of his wife, the content Rishi blessed her with the life of magnificence. He had 9 daughters & one son in the form of God - Kapilji who gave His father the 'Adhi-daivik Yoga', and gave 'Adhyatmik-Yoga' to His loving & curious-for-god mother Devhuti. Kapilji is the Maryada Knowledge form of God. The mother, under

His refuge & as a disciple, was given knowledge by God as Guru : (1) The parts of the body & the witness (Deha-Dehi-Vibhag) (2) The knowledge of 'Saankhya' (3) Yoga with the seeds of devotion (sabeeja yoga) (4) Devotion (Bhakti); for the well-being of the witness, the body must be used. By meeting the real truthful saints & individuals, and by the Katha, one can understand the great importance of God. By understanding thus, one gets love for God. With intense devotion, God manifests Himself & even talks on what one likes ! The devotee with violence-anger-envy-hypocrisy is Tamasik. One with desires for sense objects-wealth-fortune etc. is Rajasik. One who does devotion for devotions sake, unruffled by worries of the world is Saatvik. Ahaituki [that done without any reason], Avyavahita [that which does not stop] devotion for god Purushottam is NIRGUNA BHAKTI. The casual effortless natural liking,

feeling in the mind for God is devotion. This incessant flow of the mind, unhampered, is NIRGUNA-BHAKTI-YOGA which leads to well being. These devotees do not wish for emancipation even if God is willing to give it. These devotees are content with the Seva. This devotion in the end gives them 'Sayujya' – [complete union with God].

In this Sarga Leela, which devotes creation, the Knowledge Potential (Gyanshakti) of God & His Action Potential (Kriyashakti) both are used. By surrendering to Him, one can gain advantage of both these.

Prakaran Vibhag :

Sections & Sub-sections In the 3rd skandh – Bandh-shrushti-Prakaran [Adhyaya 1-19] :

– Mukta-Shrushti=Prakaran [Adhyaya 20-33] wherein,

- Gunateet Shrushti [Adhyaya 1-6] ••
- Saguna Shrushti [Adhyaya 7-9] #
- Kaala Shrushti [Adhyaya 10-11] o

– Mukta-jeev-shrushti [Adhyaya 12]
or Naam Shrushti α

– Mukta-jeev-shrushti-

Upodghaat [Adhyaya 13-19] >

– Tatva-mukti [Adhyaya 20-24] \$

– Kala-mukti [Adhyaya 25] £

– Gunateet-mukti [Adhyaya 26-27] *

– Saguna-mukti [Adhyaya 28] ~

– Jeeva-mukti [Adhyaya 29-33] |

••Above the 3 Gunas [Sattva, Rajas, Tamas]

Creation inclusive of Gunas

o Creation of Time

α Individual & word creation

> Emancipation - soul creation

\$ Liberation from the source

£ Freedom from time

* Freedom from the three Gunas

~ Freedom with the three Gunas

| Freedom of the Soul / Liberation

The summary of the 4th Skandha :
 Proper (Desirable) Eligible children :
 Ideal life : The result of "Artha" "Purushaarth"
 of Daksha : Bhagwaan :

In the 4th skandha, Manu gave his daughter Aakuti in marriage to Richi Rishi, the son of Brahmaji. Bhagwan Suyagya manifested Himself as their son. Manu's daughter Devhutiji was married to Rishi Kardam. Ansuyaji was one of their nine daughters, who was married to Rishi Atri. By the asceticism of the Rishi, the gods Brahma-Vishnu-Shankara got pleased & appeared there. To gain offsprings similar to himself the Rishi had performed this asceticism. Though the tradition of getting children should be there, yet one should not offer an ordinary or sinful progeny to society. One who gives the right path-welfare-health-upliftment to society is the ideal eligible progeny to offer society. One who struggles & exists to live is known as

Jeeva'. In this horde & struggle, one who gives up & acts without discrimination & gets his life over with is like the insect or 'Jeevdo'. Before getting married or getting a child, the couple must decide on a specific & clear purpose in life. A life without a purpose is like a moonless dark night. The principles in the life of a couple, a purpose or a thoughtful manners of living life is the upliftment in their life & the base on which their child would progress. After finishing off education, on the beginning of starting to earn, or becoming of the right age; to get married is the common phenomena of youth today. Only the Jeeva or the Jeevdo might enjoy this ! A human being should try & mould & persevere to make & live a honourable, exemplifying life, to gain respect from all. This itself is the form of asceticism. In the *Shreemad Bhaagawata*, the weddings & progeny of kings & Rishis are seen only after earning & gaining of values &

practises of virtues. At the house of such a Rishi Atri, the gods took birth. By the part of Brahmaji, the Chandradev, and by the part of Vishnu, god Dattatreya manifested. God Himself gave Himself in the form of a son, hence "Datta" & because of being Atri's son, hence "Atreya". By the part of Shankar, Durvasaji manifested. The marriage of Manu's daughter Prasuti took place with Brahmaji's son Daksha. They had 16 daughters, out of which 13 were married to Dharma. Out of them, there were two sons born to Moorti, the part-manifestation of Gods, Nara & Narayana. Daksha married his daughter Swaha off to Agnidev. One got married to the 'Pitru' [forefathers] – Swadha. The final one, Sati, got married to Shankar. This Daksha, out of the fruit of the sacrifice he performed, met god. God's grace worked & his "Dharma-Purusharth" became successful. The result of Dharma should not be the happiness of this

world or the next-heavens; it should be god-realization or His happiness.

The "Artha Purushartha" of determined/ resolute Dhruvji without any Anartha :

Dhruvji was the son of Uttanpada, grandson of Manu. He was saddened by the sarcastic words of his step mother, words which pierced straight to his heart. His own mother advised him to walk on the path of God. By the grace of God, he met devotee Naradji who taught him how to walk ahead in this path of God. By meeting a devotee, one comes to know & reap results, by walking this path. The determined resolute Dhruvji at the tender age of five did great asceticism for God. The grace of Shri Yamunaji was bestowed on him. She made his asceticism work without any hindrances, made everything congenial for him & helped him in meeting god. God was pleased with his humility, his resolution of being under His

refuge & by the singing of His praises ! He blessed him with the 'Dhruva-pada', rare even for other gods. This is the 'Arth-purushartha' of Dhruvji; he attained what no man has ever received ! This is without any other calamity or Anartha. Rest all is futile ! God also bestowed a happy-prosperous-kingdom for 26,000 yrs. That what is given by the pleased God is 'Prasada'. The experience of this pleasure & its objects does not remain a hindrance, it helps in gaining the end result. Even today, Dhruvji is visible in the skies, acts as a guiding star who shows the real way in life !

The 'Kaama Purushartha' of the ideal king Pruthu :

King Pruthu is the 'Aavesh-Avatar' of God (i.e. one wherein the force of god works temporarily for a specific task or purpose) His wife Archi, was the form of Goddess Laxmiji. He gave the science of farming & agriculture

to a populace suffering from lack of production & hunger. He tilled the mother earth, 'Pruthvi-dohan', and grew food in abundance. Food crop is more important than tobacco industry, oily seeds etc. It sustains life & is a form of God. Do people not commit sins for the sake of the stomach ? If there is a full tummy, activities of sins might decrease. Pruthuji also devised various plans for formation of towns & cities. That these were planned & constructed by wandering humans/nomads or by group of Aryans – this and even more has been written by misinformed corrupt english historians probably out of spite or envy of India. King Pruthu attained the 'Kaama Purushartha'. He again made productive the earth that had become barren. This is the 'Kaama' without any strife or frustration. Everybody's desire got satisfied by this. In spite of being a king he is considered the father of the land, not 'Pruthvi-

pati', the husband. In the end, this ideal king came to meet devotee Sanatkumars & attained God.

The skilled at work, Prachinbarhi gained the 'Satsanga' of Naradji, and his grace, who showed him the sure easy way of performing Seva of God rather than the Yagna. This service pleases God & one can attain Him. By the description of 'Puranjan' he recited an indirect - Paroksha Katha, which resulted in gaining an equanimous, Self-oriented temperament. His sons, the Prachetasas were successful by their means of seva & sharnagati, service & surrender to God. God was pleased, and their deepest aspiration was fulfilled. They got emancipation & a union with God. Dharma-Artha-Kaam-Moksha, these are the four main endeavours (Purushartha) in the life of a human being. This is given by God to His devotees by grace & when He is pleased. This is spiritual.

Prakaran Vibhag : Sections :

In the 4th Skandha, Dharma : 1-7 Adhyaya, Artha : 8-12 Adhyaya, Kaama : 13-23 Adhyaya, Moksha : 24-31 Adhyaya.

The summary of the 5th Skandha :

The accomplished science of India :

In the 5th skandha, though filled with renunciation, King Priyavrat, the son of Manu, obeyed God's will & ruled his kingdom. He gained strength & potential by God's grace. Seated in a chariot as splendid as the sun, he toured around the sun for seven times. This resulted in the formation of seven seas & seven islands with a common centre. To send satellites in space; this science existed in ancient India. Today's science is filled with experiments, trial & error and danger; ancient India's accomplished science did not have such trials, it was based on grace of God. The king had a wonderful-capable progeny, where devotee Bharatji was the son of

Maryada-Purushottam-Rishabhdevji. He attained God after three births. He gave knowledge to king Rahugana by the famous Paroksha katha of 'Bhavatavi'. To remain in solitude or to do 'Satsanga' was taught to him. Had'nt he lost God by being attached to a deer? By the grace of great men, one attains what one cherishes.

The pride of India :

By the sciences of geography & astronomy, the importance & the matter form of God has been described. The names of the 7 islands are :

- 1) Jambudweep
- 2) Plakshadweep
- 3) Shaalmalidweep
- 4) Kushdweep
- 5) Krounchdweep
- 6) Shaakdweep
- 7) Pushkardweep.

The names of the seven seas are :

- 1) Kshaarod
- 2) Ikshursod
- 3) Surod
- 4) Vrutod
- 5) Kshirod
- 6) Dadhimandod
- 7) Shuddodh

Jambudweep is in the centre, surrounded by which is Ksharod, which is surrounded by Plaksha, which is covered by all sides on Ikshursod, thus all the seven are sequentially situated. In the innocent holy Jambudweep, various intellectuals by birth are present. Bharat-Khand, India is one of the nine divisions of the Jambudweep. Even Gods wish to take birth here, this is its pride. Today, though born & bred in India, out of greed of wealth and prosperity, Bharatiyas roam about in foreign countries. It is difficult to maintain the tradition, custom or offsprings from its

influence in a foreign country. Various foreigners used to & still come to India to gain knowledge. Various Indians too have gone to foreign countries with India's pride religion-tradition-message and have taught the art of living & settled there; the marks which are visible even today in foreign countries.

Above the earth, the sun, moon constellations, saptarshi (7 stars), Dhruvapa (ursa Minor-little bear) are at a fixed distance.

Below the earth are seven 'Tala' [both regions] called as : 1) Atal 2) Vital 3) Satal 4) Talatal 5) Mahatal 6) Rasatal and 7) Paatal below which stays God 'Shesha-Narayana'. (All these are the triumph of God Vaikunth). Hell is below these, above water. Here paying of one's sins one gets purified.

Prakaran Vibhaag : (Section & Sub section)

In the 5th Skandha : Swaroop-Atma Sthiti (Adhyaya 1-15)

(being centred on the supreme self),

wherein :

- in God : Adhyaya 1-6
- in yoga : Adhyaya 7-14
- in knowledge : Adhyaya 15
- Desh-sthiti (Adhyaya 16-26) : stability in a country
 - in earth (Bhuhu) : Adhyaya 16-20
 - in heaven (Bhuvaha) : Adhyaya 21-23
 - in the self (Swaha) : Adhyaya 24-26

The summary of the 6th skandha :

Pushti - the Divine Attribute of God :

Various endeavours :

In the sixth skandha by the intense, overpowering wheel of destiny, the upliftment of Brahmin Ajamil who became immoral; by God's pious Name has been mentioned. The purity which is not done by the means of knowledge or actions happens by the devotion of Krushna. The intense single minded devotion of God & the 'Satsanga' of

devotees; who can then remain impure? God shows his grace by this form too. Indra, who came to the refuge of God has experienced his 'Maha-Pushti' - ultimate grace. He uplifted Indra who had performed unforgivable sins. He killed the embodiment of Karma/Action - Vishwaroop; the embodiment of knowledge - Dadhichi, the embodiment of devotion - Vrutrasur, wherein he had played a pivotal role in their annihilation. Yet, by the grace of God, Indra was not destroyed or defeated. Vrutrasur, even while dying in battle, gave an amazing, awe-creating 'Satsanga' to Indra. God does not give a strife-filled fortune or wealth to his devotee. He does not allow efforts made by his devotees in the endeavour of Dharma, Artha or Karma to be successful. By this, one can predict that God is pleased. This kind of 'Prasada' is availed only by those who have no other desires, rare for others. Devotees do not wish even for emancipation.

The four main endeavours of this Pushti-Bhakti-marg, have been mentioned by Vrutrasur in singing the praises of God : God's attendance/service/'Daasya' -Dharma; God Himself-Artha;

To become one with God Krushna-Moksha; To have profound longing for God's 'Darshan'-Karma. All this is possible by the grace of God. The favour & compassion showed by God on his devotees is 'Pushti', which is His capacity, His Divine Attribute & His religion. He overrules, the effects of attitude-time-action & does the devotees work. The sons of Diti, meant to be demons, the Maruts, turned to become Gods. By praying to God, they achieved his grace, their attitude modified, they did not die. Time, action or attitude cannot do anything when faced with God. From Vishwaroop, one which protects everywhere, the 'Narayana-Kavacha'; a sort of name emulet which prevents

disasters became available. On Vrutasur's death, devotion came forth in the form of "Vrutasur Chatuhu-Shloki" by adorning God with praises. What remains impossible with God's love-surrender-offering-oneself to Him? What is not achieved by Grace?

Prakaran Vibhaag : Section

In the 6th Skandha, Name (Naam)

Aydhya 1-3

Meditation (Dhyan) - Adhyaya 4-17

Worship (Archan) - Adhyaya 18-19

The summary of the 7th skandha :

The obstinate forcing of one's assumed belief of Truth on others :

The positive, non-violent, insistence on the observance of the real truth :

The 7th Skandha has the fascinating katha of devotee Prahlad. He received the grace & satsanga of Naradji while he was in his mother's womb. God himself arranges the protection-sustenance-education of his devo

tees. Prahladji, a five year old, could not get adjusted to the order and institution of his demonic father.

Hiranyakashipu had performed severe asceticism, not out of welfare but out of petty minded self-interest! The demonic personality; people always remaining engrossed in such activities! All his empire, means, potential, wealth, power fell into this same purpose of indiscriminate self interest. He tortured many to impose his belief of truth on them.

In spite of being well-off, these demons never try for their well-being or for the happiness of others. Finally, their end comes by the hands of God. This demon tried various means to hinder and stop Prahladji from walking on the path towards God, and had him limitlessly tortured! Prahladji did not cry, was not shaken from his belief, was not frightened! One who stops from walking on the righteous path is a demon. Without

bothering about pain or problems, one who progresses forward on the path of God is a true devotee. Prahladji has not begged for pity, neither has wished ill-well on his torturers. He has neither remembered nor complained about the tremendous difficulties & oppressions that were made on him ! He patiently & serenely suffered. He did not try to impose or influence his belief of truth on anybody. He kept a strong insistence for the observance & practise of truth on himself, the truth that he had known as real. The so-called 'Satyagrahis' of today are mostly involved in obstinately forcing their belief of truth on others. That the opposite persons must accept their wants, strifes [revolutions, quarrels & struggles] are engaged in. Prahladji has fearlessly revealed what he believed to be true when questioned by Hiranyakashipu, and has not bothered whether Hiranyakashipu accepts it or not, neither has

urged or forced him to believe it. He has kept this insistence of his truth only for himself. Even the talks of a father or a Guru if are opposed to God-religion-truth-must not be accepted. One must stick to one's own scriptural truth, one does not incur sin by doing so, yet one must not insult or rebuke the elders or the guru.

He has shown the right path to his colleagues. He has not modified his way according to those of his friends (to appease them!), Though alone, he remained firm in his belief.

He has kept on giving the right guidance and the true understanding to his friends.

The right guidance to friends :

One must begin the practise of walking on the path of god at the ages between 2 and 5 years, called 'Kumaravastha'. The birth as a human is rare & ultimate, not meant to be wasted in futility. God is everybodys 'Suhru'

[one who brings about well-being of all,] a good friend. One must not be obsessed & ever working for the pleasures & objects of the senses. Happiness & suffering come & go according to time & Destiny. Till one is healthy one must do all activities for the interest of one's Self. The most fortunate or real self interest is the devotion of God Krushna in solitude! which leads to the 'Darshan' of God everywhere! If God is pleased, what remains unattained? It is easier to pray & sing God's glory than earn. Isn't He within & without & omnipresent? Any living being, whether it is a human, a demon, a God, a Yaksha or a Gandharva, attains his cherished object by singing the glory of God. It is not necessary to be ultimately knowledgeable - a Rishi - a god - the twice born Dwija - to pray to God ! To please God, knowledge or practise of virtues, prayer or purity, performance of good acts or vows alone are insufficient.

God gets pleased with pure subtle devotion. Bhagwan gives happiness & Hari removes all sorrows, one must be devoted to them & be without expectations. He protects from various types of misfortunes. Prahladi has'nt even called out to Him, yet, to prove that his devotee's words are the truth, to prove His omnipresence, God incarnated himself in the form of Nrusinha (The Man-lion) from (a dangerous yet attributing fearlessness!) a pillar; he killed the demon & saved His devotee.

Naradji told Yudhishtira various true religious beliefs for the welfare of all. Well-being occurs of one who follows his religion totally. By the surrender-seva-singing the praises of God, everyone attains happiness.

Prakaran Vibhaag :

In the 7th Skandha, Asad-Vaasna [Bad/ Evil Desires] : Adhyaya 1-5 Sad-Vaasna [Good Desires] : Adhyaya 6-10 Mishra-

Vaasna [Mixed Desires] : Adhyaya 11-15.

The summary of the 8th skandha :

God, the protector from all miseries :

The mutual offering of selves :

In the 8th Skandha, God Hari has uplifted the elephant king Gajendra who was afflicted; without any means, sorrowful, & who had surrendered himself to God. This Gajendra was quite powerful. Yet, neither this power, nor his relations could help him be free from the gripped bondage of the alligator. Who else can free one from the bonds of infatuation or Time ? Even sad Gods come to God's refuge. To make sure a surrendered soul is successful, God himself makes efforts. God thought of removing the distress of the other Gods. He let the 'Samudra-mathan', the churning of the ocean occur. He made the base, of the mountain Mandrachal, and the noose out of the serpent Vasuki. He entered this serpent in the

form of sleep. By incarnating Himself as 'Koorma', the Tortoise-form, he supported the mountain, by taking form as Ajit, He Himself churned the ocean. God Shankar to please Him, took the deadly poison. In spite of suffering odds or insults, yet performing acts of welfare of all mankind, this is that Shankar! God took form as 'Dhanvantari' & gave the nectar, to the gods, in His surrender; in the form of 'Mohini-Narayan' who infatuated & distracted not only the demons, but also Mahadevji! One who comes in the surrender of God is always successful! By being powerful on the firm base & support of Shukracharya, who knew the art of reviving the dead by the 'Sanjivani-vidya'; God showed his grace upon king Bali. He brought about the good fortune of mother Aditi, the gods, & those in his refuge. God manifested himself as Vamanji - the Dwarf - form (Upendra). He accepted the offering of the

self by Bali. Bali is devoted to the truth, he the grandson of devotee Prahlad! He was ready to forsake everything for Truth! Falsehood is the religion of devils & is intolerable. Truth is God's religion. Everyone claims the truth, yet very few are ready to suffer or forsake everything for it! For the sake of petty selfishness, the worldly people by nature do not tolerate truth & falsehood! This is not done by honourable, truthful men. God Vaman while measuring & asking for three feet of earth, made Bali his own! (devotee)! He himself began to belong to Bali! He made the truthful one, His own! He gave the vow of being Bali's door-keeper in Suta! I & all my belongings are Gods', for God!"

By understanding this if one offers everything in humility to God, offers it in the seva of God, then what else is left for him to do or achieve? God did not go with Indra to the splendid heavens to stay, did not stay as

relative with his mother on earth, he gladly went with Bali to Suta & stayed there, Bali who had offered & given him everything!

The feeling of oneness with God, when it arises and increases in the state of a being, & also making it happen in God, is known as Atma-nivedan, the offering of the selves!! This is mutual between God & His devotee. God took form as "Matsya-Narayan" - The fish form, and gave knowledge & protected king Satyavrata & the earth during the time of Pralay/devastation/destruction by seating them in a boat. This is the fascinating character of the Katha of the Guru! The one who is giving knowledge is below, in the water & the one receiving it is above, in the boat! Isn't this Pushti? One who remains interested in Truth & truthful vows can become a true devotee! God protects him at all times.

Prakaran Vibhaag :

In the 8th Skandha, Hari sansmaran,

Remembering God in times of misery
 Adhyaya 1-4 - Daan, Generosity in times of
 prosperity : Adhyaya 5-14 - Swokta-nirvaha
 [self management] : Adhyaya 15-23 -
 Matsyacharit [The life, Action, Deeds by the
 Fish from God] : Adhyaya 24.

The summary of the 9th Skandha :

A special inversion/change/modification :

The pride of man : A man delivers :

The inversion of a flow :

In the 9th Skandha, king Satyavrat is
 proficient in knowledge & science. He
 occurred in the last Kalpa. By the grace of
 God, in this Kalpa he became Vaivasvat
 Manu. He was called Shraadhdev, his wife
 Shraddha. They performed Ishti [a type of
 sacrifice] for a son. The sacrifice is an order
 science of the Rishis. One which has the
 potential of preventing one from becoming
 handicapped in facing destiny, or becoming
 despondent in cases of misfortune! The wife

desired a daughter, the mantras or incanta-
 tions changed, & they got a daughter! By
 requesting God, they made a son out of this
 daughter! He went to a land cursed by God
 Shiva, and became a woman! She got a son
 Pururava, by Budh, Indra's son! Again by the
 grace of God Shankar; staying for one month
 as a male & another as a female, this
 occurred. Isn't this more extraordinary &
 special than today's sex-change? This is the
 amazing Leela of GOD.

In the clan of Manu, a devotee named
 Ambrish took birth. He was deeply interested
 in knowing God & served Him with mind-
 body & wealth. The terrific 'Brahmateja',
 resplendent powers of Rishi Durvasa became
 lower to & bowed itself in front of that of the
 merciful devotee's 'Vaishnav-teja'. Also in this
 clan happened a king Devraaj, whose help
 even Indra, the king of heavens used to ask
 for. Humans, out of meekness keeping on

begging or asking from Gods; this should not always happen. Pride is when even the Gods come & ask or request favours from human beings ! It is better to live in pride than meet humility! He made Indra into a bullock, & won the war by sitting on his shoulders. Hence he was called Puranjaya-Indravahakakustha! In his progeny occurred Yuvanashwa. He was delivered by the incantation-waters of the Rishis. A man delivered a Son! This son became the all throughout-victorious king Mandhata! Doesn't science accept today what seemed impossible yesterday? Science accepts only that which can be proved. The scriptures described that truth which has already been proven. Science is like an ignorant child! It understands, as it matures. The scriptures are like the father who protects! It contains ultra-developed-true understanding! Also in this lineage, there was a king Bhagiratha! He brought the river Ganga

to India! He changed the flow of a river too! In his fame, Gangaji is also called Bhaagirathi. In this dynasty - the Sooryavansha - God manifested as 'Ramchandraji'.

Ideal - Personification of renunciation -

Maryaada Purushottam Shri Ramchandraji :

This god Ram is the embodiment of renunciation, the zenith of saints, the personification of sacrifice. By His own desire he kept & accepted the propriety of conduct of society & the Vedas. By these actions, he advised the life of living according to one's religion. Especially Shri Ram is the one who has always followed His own principles and decorum. His ideals were to be monogamous, to protect those in His refuge etc. According to ancient traditions, Shri Ram has not been polygamous. Out of infinite compassion for His devotees, sometimes he has transgressed these self imposed limits, and displayed Pushti! Shukdevji here has

described the manly-actions (Pourush-karma) of Shri Ram & hence has not mentioned the killing of demoness Tadaka or the upliftment & emancipation of Ahalya! King Pariksha before listening to the *Shree Bhaagawata*, has many times listened to the life & deeds of Shri Ram by various philosophers & intellectuals. Shukdevji being aware of this fact has mentioned very few special incidences only. The Ramayan advises on the ultimate-ideal human life. The *Shree Bhaagawata* shows the ultimate-ideal-union with God in this life. Shankarji, after creating the Ramayana, took the form of Shukdevji and experienced the Rasas of the *Shree Bhaagawata*. After maryada, he has tasted, known the bliss of Pushti. In the form of Shri Ram, God has put forth the seeds of Pushti, & in Krushna's form given the fruits !

Shri Ram, out of respect of the vows of his father, king Dashrath, gladly accepted life

in a forest for fourteen years! There are various kings-rishis-munis who out of desire for emancipation or some other interest take up the life in a forest; yet, to keep the vow of one's father, for the work of Gods, for the welfare of all, without any self-interest, Shri Ram is the only example of accepting the forest life. Seetaji & Lakshman have accompanied him; out of love & dedication for the purpose of seva! He has stayed amidst bears & monkeys too! He has uplifted them, given them skill & made them strong & powerful! He has given the right direction for social work. With these warriors of monkeys & bears, he built a bridge across the ocean. He has explained the real-cooperative-work benefit here. He has kept up the ideals of self-sufficiency & usage of Indian (Swadeshi) goods only. Various people build bridges over lakes & rivers, Shri Ram has constructed one over the sea ! With this, he has given the

country an example of an undivided-social-political-religious-united-nation. He has not divided/partitioned the country on the basis of language, caste etc. China constructed a wall, India a bridge! A wall divides, a bridge helps in meeting & cooperating with everybody. The real Seetaji has never been to Lanka, the "Chhaya-Seeta", her shadow-form went there. The real one is secure in the "Gaarhapatya-Agni" - with the god of fire [sacred fire to be maintained by a household according to Indian scriptures] She had returned after the 'Agni-Pariksha' [the trial held to test the purity of Seetaji] The Chhaya Seetaji given by Agni rejoined him. The one who makes everybody cry is Ravana. The one who amuses/entertains/plays with everybody is Rama. Ravana was killed due to his immorality, his hatred of devotees, his being cause of family feuds! Shri Ram showed how one could be victorious by self-religion. He

made Ayodhya/Avadh-puri prosperous & happy. All sorts of happiness was present during his reign, 'Ram-raja'; even death did not come if one did not wish for it. Everyone remembers that ideal kingdom; the Ramrajya of Ram & Yudhishtirias' 'Dharma-raja' [a justly run kingdom]. Ideals, food, money, research or any other items; India like a meek-helpless-dependent-pitiable nation should not borrow, copy or import from other nations, but by an all-directioned upliftment & prosperity should send them to other nations with pride!! Shri Ram gave emancipation to all those living in Ayodhya & settled them in 'Saaket-Dham'. Shri Ram has put in all his devotee's hearts & mind, his delicate feet, wounded by the thorns of Dandakaranya forest! He has shown the harmony of ideals-affections-surrender-patience-dedication-potential-strength to all.

In the Chandra-Vansh, dynasty, God took form as Parshurama. He punished the

governing Kshatriyas who had become indolent & impudent with their power and wealth. He raised the honour & respect for the elite-erudite-intellectuals. One should not respect out of fear of the mal-influence/mis-use of money & power; respect should be deservedly offered to virtues, values, education, good deeds etc.

Shri Krushna, Purushottam, Sweetness-Goodness personified :

The jewel of the Chandravansha dynasty, became God Shri Krushna. Isn't he the one famous among all people & all scriptures/Vedas! By glorifying Pushti, he became Pushti-Purushottam. He is goodness personified, a mountaineous source of love, a wonderful-ornamental-bower of the arts-creeper!, a dense arbour of majesty, like the wish-granting Kalpataru for bestowing grace! To give upliftment to all, even those without any means, merciful to those who come in His

refuge, the joyous Krushna has manifested Himself. The Leela & Katha of this awe-creating God are wonderful & fascinating.

Prakaran Vibhaag : Sections

In the 9th Skandha; The beginning of Chandravansha in Sooryavansha : Adhyaya 1, Soorya-vamsha - Adhyaya 2-13 Chandravansha Adhyaya 14-24.

The summary of the 10th Skandha :

Purushottam, the father's son :

The 10th Skandha contains the amazing & wonder creating Leela & Katha of Krushna, the one who has performed unimaginable, fascinating deeds! This is what is renowned throughout & proven by all the scriptures! In the Poorva-kand of the Vedas, God with his action-potential has been described. In the Uttar-kand, God as Brahma the supreme self has been portrayed. In the Shree Bhaagawata, God himself with His entire knowledge & action potential, both in their entirety, have

been described in all the acts, deeds & Leelas of God. It sings the glories of God Krushna, who delights in his 10 Leelas, who is the source of all joy & Rasas in life! God, to experience the bonds of affection has manifested in Vrundavan, though he himself is the one totally free of all; fully independent at all times! In the 'Nandalaya', Nandji's house, God has manifested himself as his father's (Nandji's) son. He manifested initially as a wonder creating chaturbhuja (4-armed) form, gave this ultimate 'Darshan', & then modified himself to a normal two-armed look-alike human child. The form manifested in Gokul is omnipresent; wherein the form manifested at Mathura also resides. In Vraj, due to the delusive veil of Maya (illusion), no one has come to know about this incarnation of God.

This incarnation took place at the midnight hour of 'Janmashtami'. The grand

celebration at Nandji's house, 'Nanda-mahotsav'; took place on the ninth. Nandji believed that he got a son, like what everybody feels when they have children. God revealed His great importance in Mathura. By the 'darshan' of this awe-creating child, they felt joy & respect for him, & sang his praises. In Gokul, he was felt by one & all as their son, hence it led to love, joy, delight, a feeling of oneness, and an enthusiasm for celebration. God Krushna is the master of the universe. Yet he incarnated himself in the small village of Gokul! The universe might belong to Krushna, Vraj belongs to Nandji!! Though Krushna took birth, the celebration & feast is Nandji's! It did not remain limited till the house or village, everyone was touched by this delightful enjoyment! The bubbling fun & joy felt by everyone made them all dance with ecstasy! They even celebrated with curd, milk, butter & Ghee! Nandji's feast became a mega-event of

celebration! The universe is Krushnas', yet Nandalay-Nandji's house belongs to him! The universe is Krushnas'. yet Krushna himself is belonged by the entire Vraj.

The reason behind the incarnation of Krushna : The understanding of God by single minded devotion :

To remove all sufferings from the life of devotees; to give devotion to all the Paramhansas, to give emancipation with love & by being completely absorbed with Him; even to those without any means, to increase the glory of the Yadu-race; to give the Leelas worth doing Shravan & Smaran of, to the suffering humanity, burnt with obsessive infatuations of worldly life, to reduce the load of anti-social elements from this earth; to establish religion firmly again; for the protection of the real, truthful saints; for the destruction of the wicked; to prove Brahmaji's words as true; to bring about welfare of all;

to perform His beloved Leelas; God Krushna has incarnated himself. There are multiple motives behind one action of God.

The Rishis of Naimishalaya enquired of Sootji, "O Sootji! are you aware of what was His purpose/motive/wish/desire in His taking incarnation as Krushna?" Even the rishis, with the potential of being the envisioners of mantras (Mantra-Drashtaa) do not know the real reason behind God's incarnation. This cannot be seen in deep contemplation, cannot be understood by reading various scriptures or performing great sacrificial rites, is not revealed by knowledge or portrayed by renunciation, nor by being devoted to God for worldly pleasures ! Hence, their curiosity & their urge to know has been aroused. Only God alone can know Himself. Brahmaji, Shankar etc. might just be able to predict, yet, no one can know this Krushna-really & truly-as He is !

He can be known & experienced by a steadfast-single-minded-devotion, that devotion gained by grace! God can be understood only if one gets devotion after reading the Vedas, the Geeta, the Brahmasutras, the *Shree Bhaagawata*. By the intellect, probably it is easy to understand worldly matters, the intellect purified by faith helps in understanding scriptures; by devotion, one can understand God! wherein faith & intellect are naturally interwoven.

Krushna : The ultimate integration of a virtuous attitude & a beauty in form :

God, after incarnation, performed various Leelas. To give the best results to those under this refuge, those who have surrendered themselves to Him, He bestowed grace on them. He Himself is the ultimate end to attain so is His Leela. He has used this divine form & the various Leelas according to the type of Bhakta/devotee, made the means to

fulfill the desires of devotees, & making their minds totally absorbed by Him. The katha too is the means for the devotees upliftment and an end in itself ! Shri Krushna, the Parabrahma (supreme self), The Paramatama (supreme soul), Purushottam (the ultimate God-Purusha), Poornand (ever joyous), manifested His most divine and beautiful form. He Himself was astounded by that Divine Beauty! This form is the ornament of all ornaments, (gives lumination to them!) God does not become more attractive by this various ornaments; all these become more lustresome by adorning Gods sublime form. This is the beauty in form. The virtue in attitude & its grandeur are not less! He gave the 'Matrugati' to Pootna, the demoness who had come to kill him ! She wanted to poison him by breast feeding ! Her form and act, both were of a woman, like a mother ! From the sea of wickedness, God found the virtue of (small

shell) ! God saw the act & form of a mother according to His likings, but according to - like woman ! The attitude was full of those of His devotees, and has satisfied & hypocrisy - not even following the demonic fulfilled their aspirations. God is innocent; religion ! (Aasurdharma) The one who does theft is a flaw/sin, yet out of the desire of the job of murder, in a mother's form ! Her devotees, He has performed the Leelas of mind too was perverted ! She applied the stealing butter etc, & accepted the age and deadly poison (kaalkoot), opiate, on her chest the acts of Kumaravastha. (between 2-5 region. The merciful God Krushna has not years!) He has even performed the Leelas of seen her pervert attitude or actions ! God The innocent mischief & fraud ! This is the fault of virtuous-deed-performing God gave her the His accepted age, He Himself is innocent. By Matrugati, seeing her resemblance of form & this integrated personification of attitude & action to that of a mother ! Who else can be form, He entices everybody & touches their so merciful ? One should go under this state of mind, being & vision, ! & attracts all surrender only. Even the intelligent devotees towards Himself, and makes them steady in like Shukdevji & Uddhavji took His refuge Him by becoming favourable & accessible. knowing Him to be the generous source of This attribute of being facilitatory attracts & upliftment ! The ultimate integration of beauty gives everyone delight, and stops them from & charm in form, with a grandeur & virtuosity, wandering elsewhere. This is called Nirodh, in attitude is Shri Krushna !

Nirodh Leela : A thought :

God has not performed His Leela

(1) The Leela of God in this world with His innumerable virtues & Powers.

(2) The infinite passion for God, with indifference to the world & its affairs.

(3) The modification of the worldly body, affairs etc. of the devotee (to a body which is spiritual !) Aloukik-Deha; all these three are called Nirodh. To gain this, and the wonderful form of God, His Leelas-themselves become the means. The passion for God becomes the intermediary gate or medium ! The gaining of the Aloukik-deha by devotees is the ultimate result ! Thus God incarnates Himself in the universe, performs His Divine Leelas with His innumerable potentials (shakti), makes the devotee forgetful of all worldly affairs, attached to Him & gifts him the "Aloukik deha". This is "Nirodha". When God makes His form & His Leelas as the means, would not Nirodha be the most grand result (Maha-fala ?) 'Poorna-Nirodha' is when God & the devotee mutually feel this oneness, the passion ! Mukti & Aashraya, freedom

surrender are (Pratyapatti); The reformation of the original emotion & form (poorva-bhava-sampodana !)

The festivity & celebration of Nandji, a thought : Nand - mahotsav :

To get/facilitate this Nirodha of devotees unto Himself, God manifested Himself as the Renowned in Mathura, and in a concealed manner at Nandalaya, Gokul. By seeing His great importance Vasudev & Devkiji, his mother & father have sung His praises ! Then He took the form resembling a natural human child, to facilitate and attract the minds of people to grasp Him according to their mentality & attitude. By inspiring Vasudevji, He came to Gokul, in the darkness of the night and in a hidden way. Here, He is Nandji's son. On the next day, Nandji celebrated the birth of his beloved son. Everywhere there are the signs of prosperity, and decorations. The religious are performing

Vedic rites. Donations (Dakshina) are being distributed. To respectfully & lovingly invite the love of God, the Gopijans have ornamented themselves, their cows & their houses. Musical instruments are being played, well wishers are being offered. Everyone is dancing & singing with joy, looting sweet -meats & celebrating. Nand-ke-Aanand-Bhayo-Jai-Kanaiyalal-ki. Nandji's delight Shri Krushna ! Hail, Praise Victory be Krushna's !

All are involved, the ignorant, the intelligent, the elite, the illiterate & are enjoying in the fun of love & celebration. Even today in various places, when this incidence comes in the katha, it is celebrated. They act as if Vasudevji is bringing the child Krushna in a basket. If, in reality, Vasudev brings the child in broad day-light, will Nandji consider the child as his own ? When one doesn't feel this belonging, this Oneness, can a celebration occur ? From the prison of

Kansa, can Vasudevji come out in daytime ? Did he ? Did he bring Krushna in that manner ? In this world of blind entertainment, who else but an erudite can reflect on this ? Doesn't the following stimulate one to think? :

1. To make God swing, during the celebration of Nanda, amidst the katha.

2. To make Shri Girirajji out of stones, card-board & thermocol & then offer him food, pray to Him, circumambulating Him during that incidence amidst the katha.

3. In the incidence of Rukminiji's marriage amidst the katha, to sing songs of weddings, to take out the procession of a bride & groom etc.

Does all this maintain the honour-respect-pride of the katha? The thinkers should think !

VRAJ - more special & remarkable than Vaikuntha :

God has considered Vraj His own. He

has made Vaikuntha appear in Vraj, yet He has given more importance to Vraj. There is the spiritual grand-splendid-majesty in Vaikuntha, yet the glory & grandeur of gaining God's foot-prints with the Divine signs belongs to Vraj. He is a protector in Vaikuntha, a child in Vraj. He is the omniscient-omnipotent-master in Vaikuntha in Vraj, besides these, He is a tender fascinating, innocent, kinsman ! In Vaikuntha he is four-armed Chaturbhuj, in Vraj, two-armed Dwibhuj. In Vaikuntha one Lakshmi serves, her God, in Vraj, thousands of Vrajlakshmi's serve Him lovingly in this leela. In Vaikuntha, Lakshmi sings the glories of God, swinging as the Queen, Maharani, in Vraj she takes the form of a flower-maid & serves god by giving different beautiful aromatic flowers to all houses! In Vaikuntha the personified Vedas sing His glories in beautiful tunes, in Vraj, the Gopijanas, the

personified form of the Rishis & scriptures and the gopas, the Gods of the mantras or holy incantations sing his glories! God is totally free and independent in Vaikuntha, in Vraj he is bound by love & affection. In Vaikuntha, everybody obeys God, in Vraj, He obeys or fulfils the desirers of His loved ones! In Vaikuntha everybody is agreeable to Krushna, in Vraj He is favourable to all. In Vaikuntha deserving devotees have to go and receive a limited amount of joy (Ganitananda), in Vraj, He himself appears to loved ones and gives them unlimited, entire pleasure(Poornanand). In Vaikuntha, He stays in His own house, in Vraj, He roams about happily, in the homes of His devotees. In Vaikuntha, everybody serves god, in Vraj, He sometimes performs the services & tasks of his devotees.

In Vaikuntha, great saints, rishis, munis get His "Darshan" after being above the three Gunas, i.e. "Gunatit/Nirgoon" in

Vraj, though Gunatit, yet devotees with the three gunas, receive all sorts of pleasure from God himself. In Vaikuntha, Purushottam resides as the One Renowned in the world & the Vedas. In Vraj, Purushottam resides as the One surpassing the world & the Vedas. The fruitful result of Maryada Marg is Vaikuntha, that of Pushti-marg is Vraj. Vaikuntha, for devotees is God's abode, for those with knowledge, it is in the form of resplendent light; Vraj is that place where God and His devotees always perform their Leela. Those returning from Vaikuntha belong to the Maryada-Marg, those returning from the Leelas in Vraj belong to the Pushti-marg. Vaikuntha is loved by the Maryada-Marg devotees, Vraj by the Pushti-Marg devotees. In Vaikuntha God is totally independent, is not anybody's son, in Vraj He is the beloved son of his parents and is bound with love and affections. In Vaikuntha, the 6 attributes of

God; "Aishwarya"- grandeur and overlordship predominates, in Vraj, "Madhurya", sweetness, predominates though he has all the 6 attributes. In Vaikuntha, in all his four arms, he carries weapons, in Vraj, he has a flute in his two arms. In spite of all the four weapons, God does not kill any demons in Vaikuntha, in Vraj, the weaponless God kills and uplifts the "Asuras". One can reach Vaikuntha, after the removal of the veil of illusion and ignorance (Avidya) & the wish of God; in Vraj, God himself comes and removes these flaws in His devotee. In Vaikuntha there is no experience of adversity, calamity or misfortune. In Vraj, these come, are removed by taking God's refuge, and become fortunesome themselves. The residents of Vaikuntha are wise & learned, those of Vraj are simple, innocent & ignorant. In Vaikuntha, God and Lakshmiji take an incarnation & come on earth, in Vraj, they stay forever, never go out

from this place. Vaikuntha can be earned by the strength of means performed, Vraj is given to people who are without means, "Nisadhana" by God's desire. In Vaikuntha, the emotion of cold serenity might increase, in Vraj the mutual warm passion develops! All these devotees, the Leela of the God in Vraj & He Himself-Vraj-Vihariji are Amazing!

God Vrajadheep has taken incarnation as the Ultimate Result eamed by those without any means.

The form of Purushottam : A thought :

The joyous Leela of the joyous God is in the entire *Shree Bhaagavata*, in all its 12 skandhas, yet in some skandhas, Krushna in the various forms of his part-art-temporary force-divinity-prosperity-superhuman acts or tasks is also present. In the 10th skandha, He recides as the Ultimate Purushottam incarnate, & performs His Leelas, spreading delight & joy to all. In its 'Poorvardh',

sweetness predominates, in Uttarardh, opulence & overlordship. In Poorvardh, God is subject to His devotees, in Uttarardh it is vice versa. In Poorvardh, the Leelas are of the One surpassing the world & the Vedas, in Uttarardh, of the one Renowned in the world & the Vedas. Purushottam remains One & matchlessly Unique. He gives different experiences with His various Leelas. The independent God, by His own Desire, also portrays dependence on devotees. If this Purushottam performs his Leelas keeping in mind the self imposed limits of principles or customs of the world or the Vedas, he is Maryada-Purushottam. Yet at times He surpasses all these & portrays Pushti. This is the eternal, ever-established religion of God. Wherever there is God, there is Pushti, whether he chooses to display it or not; isn't he totally independent? He cannot be tied down by any rules or doctrines, unless he Himself so

desires out of grace - as in the Damodar Leela. When, God manifests his omnipotence & omniscience in the various Leelas, whether keeping in mind or transgressing the limits of conduct of the world or the Vedas, yet maintaining the decent decorum of His form, is known as the renowned one Purushottam of the world & the Vedas. For His own people, he surpasses all the above mentioned, and helps in giving them His Realization, portraying Pushti by merging all limitations into sweetness, thereby being known as Pushti-Purushottam, He transgresses the code of conduct for His Leelas and delights in that ! Only the demonic minded Asuras, break this decency in limits for their petty selfishness. Sometimes, when a river get flooded, waters run over the bridge constructed on it or even break it. Similarly, for the Divine purpose of Leela if God does so, it is Pushti; if done voluntarily out of petty selfishness, it is

diabolical - suited for the demons. God is all powerful. All opposites, reside within God, without any contradictions.

God (Krushna) incarnated as Krushna :

When God completes the task of a devotee by remaining unmanifested, it is called Ishanukatha, a form of devotion. By manifesting Himself if He does so, then it is the form of Nirodh. In other incarnations, God manifests only till the task is over. As Krushna, He resided for 125 years. During other incarnations, the Leela is done only on earth. As Krushna, Leela in earth-heavens-paatal (a region below the earth) is done. All these are incarnations, God (Krushna) Himself is their source. The coordination of all the other Leelas by other incarnations are uniformly synthesized in the incarnation as Krushna. He attracts by the beauty in form & by virtuous attributes, gives delight by the Leelas, makes all absorbed in Him by sweetness.

One who protects youth for God - the religious :

The biography mentioned in the 9th skandha of the Sooryavansha & Chandravansha are extraordinary & wonderful. God & His lives are wonderful! The lives of His devotees too are amazing! They contain such devotion, competent to make one realize God ! The maryada devotion is in Sooryavansha, Pushti in Chandravansha. God Purushottam has incarnated himself as the fruitful result of both these. Devotees get pleased by the lives of God, & God Himself, & He is pleased by the life of his devotees. King Yadu is a totally religious man. He refused to give his youth to his father. Youth is meant for service to God. It should be carefully protected for this purpose. Youth is not for oneself-father-family-wife-offsprings-money-position-fame-humanity ! Life and youth are for God, its Giver ! To waste youth elsewhere is a sin, is suicidal !

A truly religious person understands this. A religious man thinks and acts out his religion. It is interwoven in all his nature; even if he acts without thinking, it becomes religion ! This is explicit in the life and transactions of Yadu. There is nothing extraordinary about it for him, it would have been so, it would have been described.

In the 9th Skandha, this king Yadu, who refused to part with his youth to give to his father, is not considered great according to the Maryada religion, nothing special about it! He just acted naturally, which is the form of Pushti, hence in the 10th skandha, he is described as the most religious! Parikshitji understood this mystery. By neither keeping youth for himself or giving it to his father, but using it with the purpose of serving god, he earned him the renown as the eternally religious. In his dynasty, Purushottam, the personification of Pushti, manifested himself.

Parikshit enquired about the valourous deeds of this God. To understand God and His deeds, He being the refuge of all opposites is difficult. One sees flaws and faults in the innocent God. He confuses us. Parikshit has asked these types of questions which bewildered him regarding the Leela.

Questions : 1) Balaramji is known as the son of Rohiniji. Then how come is he related to Devkiji ?

2) God Mukund incarnates Himself to give everybody emancipation & freedom, yet keeping His parents behind bars, why did He leave His father's house to go to Vraj ?

3) Where did he stay with the companions of the related or friendly Gopas?

4) What did God do in Vraj & Mathura ?

5) One cannot kill one's maternal uncle(directly!) yet why did he kill Kamsa with his own hands?

6) For how long did he stay with the

Yodavs in Yadupuri with a body resembling a human?

7) How many Consorts did he have ?

These and several other questions of Krushna's life to be explained in detail was requested. According to the Leela, attributes and flaws, & their difference, these are total 12 questions. According to the sriptures, God has 6 attributes, e.g. Opulence etc. According to the worldly view, in the life of God, birth and relationship with a womb, the death of one's maternal uncle, the stay with the unrelated Gopas, the long stay at Dwarka, polygamy, the human form- these six are the flaws visible. If such flaws or doubts are resolved, love & faith increase & gives one stability. His life is dependent on the Katha-Rasa, hence king Parikshit requested Shukdevji to narrate it in detail.

The manifestation of God in Vraj & Mathura
By the genuine questions of listeners with

the urge of knowing God, replies are inspired to the orator by God Himself. From the heart of Shukdevji, now, God Himself is narrating the Katha. Shukdevji is merely reciting it outside. Shukdevji thanked him, & the question. Even the query for Krushna's Katha purifies both the orator and the listener; then what can't the entire Katha do? Mother Earth felt the mental weight/botherance of wicked kings & became distressed. She told her plight to God seated in Brahmaji's heart. Shankarji & Brahmaji on the shore of the Ksheer-ocean, requested God, who promised then, that He would manifest in Vasudevji's house. Everyone should (get a chance to) serve God, hence He told them all to manifest on earth & they all returned to their respective abodes. Mathura is the capital city of the Yadavs. There, at the incidence of Devkiji's marriage, Kamsa was driving the chariot to see off the newly wedded couple.

Then a divine utterance "Aakash-vani" occurred, "the 8th born (Garbha) shall kill you" The word Garbha means son in the Vedanta; which was not understood by the foolish Kamsa. He got ready to kill his sister Devkiji. God via Vasudevji made him understand. Death is certain from the moment one takes birth. Do not oppose or be violent on anyone, but Kamsa would not agree. Finally, he agreed when Vasudevji promised to give him all his sons who would be born. In time, Vasudevji came with his first son to Kamsa. Kamsa replied "Let this boy go, my Death is destined from the eighth one" Vasudevji could not believe it ! One must not trust an undisciplined person. Naradji came & manipulated Kamsa's thinking; with the purpose of God's early manifestation ! Kamsa killed the six sons of Devkiji at one go. The wicked have no mercy. To remove all miseries from a devotee's life, God hurriedly appears! The

devotees were sorrowful due to Time-Ignorance & Kamsa's activities! God ordered His Yoga-Maya (illusion), who transported Sankarshanji with the influence of Sheshji from Devkiji's womb in to the womb of Rohiniji where the "Vasudev-vyuh" was present.

By Vasudevji, God, appeared in the "Pradyumna-vyuh" form in Devkiji. The other Gods thought that God is in the womb, and sang the glories & took refuge of God-synonymous with the eternal truth. God is the tree-like form of the universe. He manifests for the welfare of all. By His Divine feet, one can easily cross this ocean of worldly life. God blesses truthful men & bestows His grace on them. Decline & doom befalls those disrespectful of God.

Those who love God do not sway from the path. He roams about fearlessly even in most adverse situations; one whom God protects. God brings about the welfare of the

world by His truthful form. Without this Godly truth, ignorance & dualism would persist. One who performs Seva of either God's name or form does not have to wander in these worlds (by the cycle of birth & death). God manifests out of joy. They bowed reverently to the jewel of the Yadus, One who has all the nine incarnations within Himself, consoled Devkiji & they departed. It was midnight and the time was spiritual (Adhidaivikaal). At the ultimate time God manifested himself as the amazing Chaturbhuj form when everything around was auspicious; His four weapons raised in readiness! Vasudev & Devkiji sang his glories, and requested God, the lamp of spiritual knowledge, the attributor of fearlessness. God narrated their previous life times. He told them to serve & love him as their son & as their soul (i.e. with Pootra-bhava & Brahma-bhava).

He gifted them with Pushti & Maryada

Bhakti. He gave "Darshan", modified himself into a human resembling child, to which could be grasped by everyone according to their attitude. God's inspiration worked; shackles were broken, Vasudevji went away taking Him in a basket, Sheshji served as a protective hood covering. Shri Yamunaji gave the way; & nobody came to know of this. Yashodaji gave birth to a daughter, God's Yoga-maya! Vasudevji returned to Mathura with her. This daughter, on departure, took the form of a Goddess & conveyed, "The one who will kill you, has already taken birth!" Thus, in an open manner in Mathura, & a concealed way in Vraj, God has manifested himself. The God of Mathura resides together in the God of Gokul; in Vraj God is Nandji's son.

The leela which gives Love (& devotion) :

Nandji, understanding that a son was born to him, gave a celebration. Everyone is taking its benefit. The celebration of Nandji is

a mega feast, the "Rasa-utsav" has the gopijanas having the "Madhur-bhaava", the predominant sentiment of love and goodness. Everyone is involved & lost in this celebration - curd, milk, dryfruits, sweetmeats, butter etc. are being distributed & looted. A celebration which has made everyone forget everything has occurred.

In the Nirodh Leela, the "Taamas" is the best. Shukdevji has narrated the Leelas which God performed for this Nirodh. By the emancipation of Pootna, God removed the ignorance & Avidya of his fellow-men. Even after perseverance, the wise or the learned cannot rise above this veil of ignorance & illusion, that is given by God to his devotees, in a matter of play itself! God performed the "Shakat-bhang", the leela of breaking the cart. He thus removed the overinvolvement of His mother with people. By the mere touch of His small delicate feet, the cart upturned. By

a small touch of devotion, the obsession with worldly affairs & the desire of hankering after sense-objects & pleasures disappear. By killing Trunavrat, he removed the root of or the thirst of infatuations from his people. Once, he yawned & showed His mother the universe as it exists in a small corner of His mouth. A devotee does not want the world, he wants his love filled God. Their name-ceremony (Naam-Karan-Sanskar) as Rama & Shyam was performed by Guru Gargji. Since then, Ram has the power (Aavesh) of Krushna. The leela performed by Balaram also is Krushna Leela. With his Baal-leela & Kumar leela, i.e. Leelas till the age of five, he inspired love, affection and devotion in the entire Vraj.

The mind gets involved in what it likes. The gopijanas come to complain to Yashodaji & remember both the Leela & their Laala (Krushna), & using this excuse come near

God and do his "Darshan". God, who cannot be bound by anything or anybody, being his mother's son, got himself tied by a rope and became Damodar ! He thus depicted His dependence on His devotee. What is rare for other Gods, Yogis, the wise, the learned etc; He!! At the dependence and favour of devotees ! Even out of the curse of his loved Naradji, the tree-turned sons of Kuber who were involved in sensual pleasures, Yamalarjuna, got the "Darshan" of God. They asked for the "Darshan" of devotees of Krushna, similar to God Himself and for the "Seva" of Krushna by all their senses. For the happiness of Krushna, the Gopas changed their house, from Mahavana to Vrundavan. Should'nt one stay in a house wherein God is happy and his seva can be performed? God by killing Vatsasur, removed the flaws in ["Gochaaran"] & cattle-grazing....

By killing Bakasura, he removed hypoc-

risy form his devotees. In the Koutuk-leela, Krushna made Brahmaji confused & infatuated, who had come to test Him, & finally gave His "Darshan".

The Leela giving attachment to God :

Aasakti :

The "Pougand age" - between 6 & 9 years, wherein He played, grazed cows, gave the experience of all the Rasas, & got Dhenukasur killed by Balaramji. In "Kaaliyadaman" the subduing of serpent Kalliya, He tested the love of His own fellow-men for him. By suppressing Kalliya, He made Yamunaji non-toxic & non-poisonous. A heart free from infatuations, & the senses free from hankering after objects & pleasures, can be used for the "Seva" of God. He consumed the wild forest fire & protected their lives. He got Pralambasur killed by Dauji. He again consumed the forest fire at Munjatavi, & protected His devotees. In the raining &

winter (Sharad) seasons, he removed the distresses of all by wandering in the woods. With the "Venu-geet", he performed the "Rasa-Sanskar" of the Gopi jana in the form of the scriptures (Shruti-roopa).

These devotees staying in their houses, & the Leela occuring in the forest! By the power of attachment for the Divine, they visualize, experience & sing the Leela. It gives firm devotion.

The Leela giving God intoxication : Vyasan

The Kumarikas performed a vow (Vrat) of "Katyayani", a "Shakti" of God. These "Rishi-roopas" desired Krushna as their husband. God lured them with the "Cheer-Haran" leela (The one wherein he takes away their clothes & removed their veil of illusion & ignorance) He cultivated "Sanskaras" & involved them all in the Raasa. He gave them the boon of the Raasa-Leela in the months of Sharad. The brahmins performing the sacrifi-

cial rites, were aware of the scriptural knowledge, but not of God. He bestowed grace on their wives, & blisfully ate the food they gave him, which he asked for ! All scriptural knowledge is handicapped without the knowledge (sanskar) of love! God stopped the "Indra-yaag" & removed the false vanity of Indra. He himself prayed to & taught the others to do the same, respectfully for "Hari-daas-varya-shri-Goverdhannathji"

He thus exemplified the faith in & for a devotee. He enjoyed the "Anna-koot". From the angered & humiliated fiery showers by Indra, He, by his "Atmayoga", protected His beloved Vraj & its people, who were entirely in His refuge. He lifted the mountain for the Leela ! He kept it steady and protected & preserved them for seven days. He thus removed "Anyashraya"- the faith for others from His devotees. He gave them intrasigent oneness with Himself. Indra was defeated, his

spirit & dignity destroyed ! He apologized ! He performed the coronation ceremony for God and the name "Govind" manifested. Krushna, thus became the Indra of the Cows. He brought Nandji back from the bonds of Varun. The merciful Krushna gave the Darshan of Vaikuntha to the Gopas. He explained them the importance of Vraj, with His experience as more desirable than emancipation (Vaikuntha).

The Leela giving the fruitful results : (Phala)

This Brahma, skillful in the various enjoyment-pleasures! Devotees experience the joy of His form according to their desires. The devotees predominate, God becomes secondary ! This is the Leela of Parabrahma, Superior to that of Aksharbrahma ! The gifting of ultimate enjoyment, rather than a limited delight! All these Leelas are Aloukik, Spiritual ! The God of love (Rasraj) is pouring out His Rasas ! This is the reality of the

ultimate fruits mentioned in the Upanishads. It does not contain a speck of the worldly lust (kama) Not one, but many Rasas are being experienced here! Not one, many Krishnas are playing in the Raasa-Leela. All the shruti-roopa, Rishi-roopa, Gopijanas with the predominant passion for Krushna are being totally emerged & involved in Him, the 'Madhuradhipatiji,' in this Raasa-Leela. Krushna! the God of ornamentation! In this Shrungar-Rasa, the sequence of meeting & parting goes on! The experience of Krushna-rasa in this union ! God gave them honour & pride! To enjoy the gifting of pacification/appeasement, God disappeared from there! While searching for their beloved, the singing of "Gopi-geet" happened by the bewildered & broken-hearted Gopijanas. By not finding their beloved, they started weeping & lamenting! They thus became without possession of any means! Krushna-the God of & the

ultimate result of those without means manifested there as the God of Love [Saakshanmanmath].

All got involved in the Maha-raasa. He got Shankhachood killed by Dauji, keeping him together in the Raasa-Leela; & gave his jewel (Mani) to Dauji. When Govind goes to graze his loved animals, the consciousness of the devotees of Vraj follow him! They experience & sing these Leelas of the forest! These Gopijanas, even during the day, while singing the "Yugal-geet" get involved & lost within themselves !

The giving of the experience & joy of Leela to the Rajasik & Saatwik devotees :

Krushna gives joy to the Rajas devotees also. He came to Mathura with Akrurji; though involved in worldly affairs, yet a devotee! He killed his maternal uncle & his associates! He freed his parents from their bondage. He went for education to Ujjain.

He sent a message to His loved ones via Uddhavji, & the "Bhramar-geet" took place. He defeated Jarasandha. He created the Dwarka city on the ocean! Shri Dwarkadheeshji accepted the duties of a wife as a householder & married Rukminiji; and eight others ! He accepted 16,000 other wives by killing Narkasur. He exemplified the ideal incomparable Gruhasthashram.

He has even given joy to Saatvik devotees. He gave happiness to the Vraj people via Dauji. He killed & uplifted the false, hypocrite Vaasudev. He showed Naradji the ideal, divine, bliss of married life. For the purpose of Yudhishtir's Raaj-sooya sacrifice, one which would proclaim him monarch over all, He released the various kings in Jarasandha's prison !!

In this sacrifice, He, as the foremost one was offered priority in worship. He killed Shishupaal, who opposed and abused Him.

He even gave him upliftment, by making him merge within Him. He did the same to Dantvaktra ! He performed the pilgrimage via Balaramji & made these places holy & pious! He made the devotee Pandavas victorious in the Mahabharat war. He gave love & affection to his childhood friend Sudama & wealth equivalent to Indra's to his poor wife. The grace of God works in all situations. Understanding this gives happiness! He made Vasudevji do various sacrifices in Kurukshetra! **The divine 6 attributes - Darshan :**

Shri Krushna is God Himself ! He returned & brought back to life the dead sons to Devkiji. He wedded His sister Subhadraji with Arjuna. To give happiness to king Janaka & others, he came to Mithila. He is the God form, & the intellectuals are the scriptural forms in personification - this is what He explained to them ! All the Vedas have God as their theme & describe Him in detail. The

scriptures sing the glories of God. After knowing the great importance of God, His 'Seva' must be done. This is their summary. He saved Mahadevji from Bhasmasur ! By forgiving Bhurugurishi, who kicked him on the chest, He displayed His ultimacy! The 'Mahishi-geet' as the songs of glories of God sung by Krushna's wives & queens. God, His followers, and the Leela are eternal. One can only bow to the one who enjoys in the Leela ! Praise be to Him !

Prakaran Vibhaag: Sections : Subsection

In the 10th Shandha, birth-incidence (Adhyaya 1-4) has the purpose, effort, the acceptance of the change in form, and the shyness & drama required for the Leela are its sequential meaning.

Taamas Prakaran (Adhyaya 5-32 (+3)=35)

He gives the joy of His own form to those devotees with predominance of this attribute. It has four subsections, Pramana

Prameya - Saadhana - Phala. These are also known as "Prem I Aasakti I Vyasani Phala or Bala-Leela I Madhya-Leela I Proudha-Leela I Kaama-Leela" The 6 attributes of God: Aishwarya ~ Veerya ~ Yasha ~ Shree ~ Gyana ~ Vairagya plus God Himself = seven; Grandeur I Heroism I Auspiciousness I Valour I Knowledge I Most Reputed I Detached; hence all have seven chapters (Adhyayas) for the Leela. In the *Shree Bhaagawata*, in the Poorvardh of the 10th Shandha, Adhyaya 12, 13, 14 are considered as Koutuk-Leela; the threefold interpolated chapters. It contains the Leelas of God of a different kalpa.

God gave Brahmaji the boon of never getting entangled in illusion or infatuation, which is evident in these chapters. Hence it is different from the kalpa of the *Shree Bhaagawata* & have been considered by Maha-prabhuji as interpolated. He even considers various verses (sholkas) as "Veegeerta"

and has given reasons for such a belief.

Rajas Prakaran (Adhyaya 36 to 63) : Similar, $7 \times 4 = 28$ chapters wherein he gives joy to the Rajas devotees. Here, Pramana, Prameya, Sadhana & Phala are 4 subsections. All the seven adhyayas, i.e. 6 attributes + God are as mentioned previously.

Saatvik Prakaran (Adhyaya 64 to 84) : Similar $7 \times 3 = 21$ chapters wherein he gives pleasure to the Saatvik devotees, who do not expect the Pramana, it is inspired to them. In this, the first 6 chapters as the form of religion or attributes of God and the last three, Adhyaya 82, 83, 84 of being God himself is another view.

Lastly, Guna-Prakaran (Adhyaya 85 to 90) has 6 chapters similar to the 6 attributes of God. This God Krushna, is not one who has been made or has forcibly or by self-imposition become such, He Himself is God; this is what they depict.

In these 5 ways, in these 5 Prakarans, God Himself performs His Leela. The Poorvardh & Uttarardh have 2.5 Prakarans each. Hence, though they have $46 + 3 = 49$ and 41 chapters they are not contradictory, or unequal.

The summary of the 11th Skandha :
Brahmabhaava & Brahmavaad : (Experience of the Supreme Self) & (Vedantic philosophy) : explaining the Supreme Self as everything.

In the 11th Skandha, the Leelas of Krushna, the soul/source of Time (kaal) are present. The Yadav dynasty was useful in removing the burden of the wicked from this earth. They themselves then began to be burdensome, and God thought of wiping out this entire race. The Yadav dynasty is both in the Nitya (eternal) Leela & Maayik (illusory). Here the destruction of the maayiks is mentioned. The Leelas of God in Vraj-

Mathura-Dwarka are eternal. God, who delights in His Leelas performs them everywhere. By His own desire & according to the temperament & predominant emotion of his devotees, He manifests and gives them different experiences. The leelas which are not manifested go on forever, are eternal. God, via Naradji gave divine knowledge to Vasudevji in Dwarka. Devarshi Naradji explained the virtues & religious acts of God which enable one to experience the supreme self in the form of the discussion between king Nimi & the Yogeshwars.

In these :

1. Yogeshwar Kavi narrated the 'Bhaagwat-Dharma' which leads to God & attributes fearlessness.

2. Yogeshwar Hari narrated the characteristics of a devotee.

3. Yogeshwar Antariksh described the Maaya (illusion-strength of God)

4. Yogeshwar Prabuddha explained that being one with & devoted to God, is the easiest way to surpass God's Maaya.

5. Yogeshwar Piplaay portrayed the single-minded intransigent devotion to God & described it in detail.

6. Yogeshwar Aavirhotra showed the Karma Yoga

7. Yogeshwar Drumil described the different incarnations of God & the deeds performed in them in brief.

8. Yogeshwar Chamas described the state of one who sings the glories of God.

9. Yogeshwar Karbhaajan described the different ways of praising God according to the different Yugas (time-spans!)

God gave that divine knowledge to his beloved Uddhavji which gives "Sayujya-Mukti", a form of emancipation where one merges in God, helps to transgress the essence (Tatva-Atikraman) & is known as Brahmavaad or the

Vedantic philosophy. The universe is the form of God; that which believes it as illusory is false & baseless. To remove flaws & sins using one's mind & intellect, the advice of the 25 gurus of Shri Dattatreya has been mentioned.

(Maryada-Pushti-Bhakti), the importance of Satsanga, the path of Pushti-Bhakti, taking refuge of God by the surrender of the self to Him & by renunciation, one can gain/attain God. Knowledge of God is described by the 'Hansa-Geeta' & the differences between the universe and the world of assumed relations. God is pleased by single-minded grand devotion for Himself. The accomplishments of Yoga-siddhi might act as hinderance in emancipation.

Everything that is ultimate is God's form as supremacy (divinity) The description of the "Varnashram-dharma" is beneficial to all. The "mahad-vimrugya-bhakti-yoga" is the surrender of the self in this feet.

An expectationless devotion for God gives one what is cherished. The purity of acquired wealth is for the restraint over & of actions. The basic essence-nature-purusha (God)- are brahma-roop, forms of God as the supreme self.

"Bhikshu-Geeta" attributes detachment.

"Aail-Geet" helps in removing infatuation.

"Kriya-yoga" leads to God's appeasement & happiness.

"Avikrut Parindaam-vaad/Brahma-vaad" the unchangeable result eternally is Brahma/ Supreme self is the summary of these principles.

God has properly described the auspicious "Bhaagawata-Dharma", which attributes one with the constant presence being felt of God, the omnipresent.

God, stopped manifestation of his most auspicious & beautiful form, on this earth. The Leela which is not manifested goes on

eternally.

Prakaran Vibhaag : Sections-subsections :

In the 11th skandha, Jeeva-mukti (Adhyaya 1-29); soul-liberation, Brahma-mukti (Adhyaya 30, 31); merging with God wherein, to remain centred on the supreme self (brahmabhaawa) Adhyaya 1-5

(sayujya-being in the same position in God, a type of emancipation) Adhyaya 6-29

(Ahanta-Naatya-Tyaag; God is the doer; loss of attachment); Adhyaya 30

(Mamta-Naatya-Tyaag); God is the enjoyer; loss of feverishness; Adhyaya 31

The summary of the 12th skandha :

In the 12th Skandha, the blemishes apparent in kaliyuga, this iron-age, & the methods of protecting oneself from them, katha-seva-refuge of Krushna (Krushnaashraya) have been mentioned. The description of the four types of 'Pralay' (Annihilation) - Nitya, Naimitik, Prakrutik, Atyantik [continuous-incidental-natural-boundless] is mentioned.

By the happiness & serenity of the different strengths of God, Brahmaji the generator & Vishnu the operator manifest; Rudraji manifests by his anger & destructive potentials.

God Krushna is the source for all their creation & annihilation. By Krushnashray, one can save oneself from the repetetive cycle of birth & death. The body dies, the soul doesn't. The soul is a small part of God. By understanding God & Brahmavaad, and by grace of God, one can get freedom from all bondage.

The total disappearance or removal of 'Ahanta' & 'Mamta,' even the subtle destruction of the 'Linga-deha', then one gets the pure-liberated-supreme self experience.

God who delights in his 10 leelas, is, the entire meaning revealed from the Shreemad Bhaagawata, He is omnipresent & performs

His leelas everywhere. He is the meaning of the *Shreemad Bhaagawata*. "I belong to Him", He who is omnipresent. This is how, knowledge of Brahma (supreme self) is mentioned. The liberation of Parikshit after being fearless via the *Shreemad Bhaagawata* is mentioned.

The propogation of Vedas & its different sections, the brilliance of Yagnavalkya in acquisition of knowledge, the characteristics of the Puranas are mentioned. The grace of God on Muni Markandeya, 'Soorya-vyuha' & the sequence in & of the *Shreemad Bhaagawata* are mentioned. In this Kaliyug, one attains well-being by seeking the refuge of the *Shreemad Bhaagawata*.

Prakaran-Vibhaag : Section/Subsection :

In the 12th skandha; Shri Krushnaashraya (Adhyaya 1-3), surrender to Krushna

Jagadaashraya (Adhyaya 4-5.5) Surrender to the earth form of God

Vedashraya (Adhyaya 5.5-7) refuge of Vedic doctrines.

Bhakti-yogashraya (Adhyaya 8-10) refuge in the path of devotion.

Shreemad Bhaagawata-ashraya (Adhyaya 11-13) refuge in the *Shreemad Bhaagawata*.

The interrelation of all the 12 Leelas :

Cause & Effect :

The meaning of the Skandhas :

All the Leelas of the *Shreemad Bhaagawata* are interrelated. All the skandhas are related to each other by cause & effect. The preceding skandha is the cause, the following one, the effect. Thinking about each Leela, this relationship is clearly understood. The 1st skandha has the Adhikaar-Leela; one expounding the capacity of an individual by his state of consciousness, wherein its acquisition of the level required by both the listener & the orator is mentioned.

This is not dependent externally on the

basis of power-position-pull (influential relations!) These external sources are hindrances, and may contribute in one's committing faults or sins! Here, the internal, the state of the being and his consciousness are merits/qualifications/fit for! This state of a conscious being, identifies his propriety, as proper or not! This, one gains, and heaps results by the wish of God. The scriptures have considered these aspects as helpful & beneficial in attaining results/God.

The decided prerequisite of such a deserving person in the form of the act of 'Shrawan' as Saadhan or the means has been mentioned in the 2nd skandha. The attainment of God by scriptural meanings & the description is in the 2nd skandha. The subject of this shravan, God, who delights in his 10 leelas, is described in detail from the 3rd to the 12th skandhas. One can act or begin a purposeful task, after one has the knowledge

of the means and the state in oneself, necessary to achieve it! Hence, in the 3rd skandha, the Sarga leela describes creation. God, the aprakrut (spiritual) & the ashair (without a fixed body form) in the form of the elements-the senses- the perceiving sense organs-the mind, accepts the form as the universal (Brahmaand-Purusha) existence; this is the Sarga Leela. This is possible due to the equal & sometimes the unequal attributes of Brahma (supreme self) God gives bondage due to this inequality & freedom due to its equality, this is His great importance, his Leela. The manifestation of Brahmaji etc from the Brahmaand Purusha is the Visarga Leela. One related to efforts or the main endeavours (Purushartha=Dharma, Artha, Kaam, Moksha); one displaying them; God gives Aloukik-Purushartha, spiritual ends or objects in life, one which makes this understood; one which identifies the importance & significance of

God, this Leela is mentioned in the 4th skandha. Sthiti Leela describes the proper maintenance & control over everything or everyone created from the Brahmaand Purusha. To make all existence totally independent, then the triumph of God in the form of exercising their proper maintenance & control, this Leela is in the 5th skandha. The prosperity of those stabilized in their proper limits by God, this is the Poshana Leela, which generally explains the grace, mercy & favour of God. One which surpasses (the ill-effects of) time etc., in the form of the various valoursome deeds of God, known throughout as God's mercy, that religion (Dharma) of God is Pushti. This is mentioned in the 6th Skandha. The conduct of those thus made prosperous is described in the Ooti Leela; in the form of the further desire for actions; in the 7th skandha. One which gives victory over desires, that virtuous behaviour, is the

Manvantar Leela. In the 8th skandha This is the actual form of true religion. The result of virtuous actions in true religion is devotion; which is described in the 9th skandha as "Ishanukatha-Leela". Nirodh Leela is described in the 10th Skandha. Those who have surpassed the prapancha (God's vastness as the universe); gain the form of God. This is the Mukti Leela in the 11th skandha. The stability-stature-state of liberated devotees within and as Brahma (the supreme self) is Aashraya Leela described in the 12th Skandha, which leads to the accomplishment & attainment of what one cherishes.

**The speciality of the *Shreemad Bhaagawata* :
God - the result of the *Shreemad Bhaagawata*:**

This *Shreemad Bhaagawata* is a Purana, the Purana-Tilak, one superceding & illuminating all other Puranas, the form of the purana-purusha-Shri Krushna. By its 'sevan', one gets love for God and attains the ultimate. By this

devotion, in the form of love, one gains Bhagvadiyata - a continuous deep interest & love, for God. This leads to the successful fulfilment of all endeavours. These devouts do not desire Moksha-emancipation, whether self-earned or gifted by God. They stay merged & involved in the Katha-seva-rasas of God. In the end of the *Shreemad Bhaagawata*, devotion for God in all life-times, the love-filled Seva of God is requested. Without the grace of God Krushna one does not get devotion nor the attainment of the ultimate.

Two methods are described to be rid of all pain & afflictions :

1. The remembrance of God's Name-out of humility, eagerness, longing, love, with the continuous connection of God's form & His Leelas, the Shravan-Kirtan-Smaran of His names must be performed. In this manner, one gets totally rid of all sorts of pain & afflictions in life.

2. Bowing to God-taking his refuge-offering of one's self to him; if this happens, one is free of all miseries, life is lived successfully, effortlessly. One experiences an overflowing joy & zest for life. 'Hari' takes away all suffering; "Param" gifts with all sorts of happiness & delight. Removal of suffering & acquiring joy-in these two; all endeavours are included or contained.

Dharma & Artha, both are useful in removal of sufferings, Kaam & Moksha are the forms of worldly & spiritual happiness; hence both these names are mentioned here in an instructive manner.

To waste life in futility after this traditional cycle of joy & suffering; this is what can be gained by the 'sevan' of the *Shreemad Bhaagawata*. To please God, no other means but love; which is main & perfect & best exists! The *Shreemad Bhaagawata* imparts this love, & itself acts as the definite means to

attain this love. Having renunciation for worldly affairs, by clearly understanding the gist/meaning of the *Shreemad Bhaagawata*, even once by doing the 'Shravana' from a devotees mouthed recital of the *Shreemad Bhaagawata*, definitely gives love for Krushna, which makes us free from all worries in & of life. One does not get devotion if one is unaware of or falsely interprets the knowledge in the *Shreemad Bhaagawata*.

By the 'Sevan' of the *Shreemad Bhaagawata*, devotion, growing like a creeper, helps in experiencing the Krushna-Rasa without delay. The joyous Leelas of the joyous God Hari, remover of all miseries, the giver of delight, is an endeavour by itself. The *Shreemad Bhaagawata* by its words & meanings is the form of God Krushna. The regular study of the *Shreemad Bhaagawata*, keeping in mind the meanings & its connections with the Leela, definitely leads to

possessing God Krushna. This God, understood entirely with full meanings of the *Shreemad Bhaagawata* imparts devotion. Any living being in whatsoever miserable condition, if takes the refuge of God Krushna, has love for Him, offers all that he has to God, he attains what he cherishes as ultimate even without having any means.

The affliction/distress of both the knowledge incarnate Vyasji, and Parikshit, bitten by the snake (of worldly affairs), have been removed by the *Shreemad Bhaagawata*; & have gained happiness & prosperity & a successfully lived life. Any one, whether he is a wise, learned man - a scientific man/scientist - an ignorant, illiterate person; all can by the 'Sevan' of the *Shreemad Bhaagawata* attain well being, liberation (Kaivalya) or Krushna according to what they want & deserve. God is 'Sachchidanandaroop'; & so is the *Shreemad Bhaagawata*.

By doing the 'Sevan' of these, attainment of the Ultimate is definite. This 'Sevan' of the *Shreemad Bhaagawata* is like the internal singing of the glories of God (Aantar-bhajan); which results in attaining its fruits in this life-time only ! To experience God in this life, with this body, on earth; one can gain this spiritual potential [Aloukik Samarthya]

I bow to Shri Mahaprabhuji who has explained God & the *Shreemad Bhaagawata* in their real, actual, true forms.





*"Shri Krushnam Paramanandam
Dashaleelayutam Sadaa |
Sarovabhaktasamuddhare
Disfurantam param numah: ||"*

